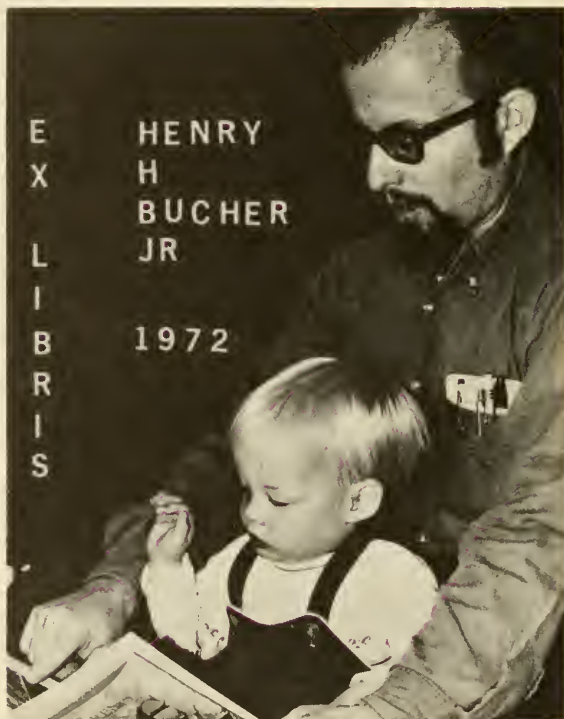




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62







H E A D S  
OF  
MPONGWE GRAMMAR;

CONTAINING

MOST OF THE PRINCIPLES NEEDED BY A LEARNER.

BY A LATE

MISSIONARY. *Rev. Mr. Walker*

*A successful work, which has  
been the basis of the  
GABOON, WEST AFRICA. *Walker's Grammar**

*Malcolm Guthrie (Bantu Languages of Western Africa)  
attributes this Grammar to G. J. Wilson  
as does R. H. Nassau in Bantu Sociolgy  
p 9 - It was later revised by Walker  
(See p 7-8 of this introduction)*

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## HEADS OF THE MPONGWE GRAMMAR.

THE Mpongwe is a dialect of one (the Southern) of the two great families of language spoken over the greater part of the continent of Africa. Commencing at the Cameroons Mountain and River at the north-east corner of the Gulf of Guinea, this language extends across the continent to the Mombas country on the east, and is spoken over a great part of Africa South. There is five times as much difference between the Dualla language, spoken in Cameruns, and the Efik, spoken in Old Calabar, fifty miles west, as there is between the Dualla and the Zulu-Kafir, spoken in South-eastern Africa, near three thousand miles away.

The Mpongwe, or Ayogo (*wise ones*, as they modestly call themselves), live on both sides of the Gabun River, about a half degree north latitude, extending fifty or sixty miles interior. The Orungu, about sixty miles south, and the Nkâmi people from eighty to one hundred miles beyond, speak the same language, with a few differing words, and a slight difference of pronunciation.

In the present limited extent to which these languages, or dialects, are known and written, it would be useless to attempt to trace their relations and analogies; and we, of the present day, can only contribute our mite for the use of the ones who shall follow us in the coming century. And they will revel in the beauties of a language or dialects as elaborate in structure and as musical in tone as any of the old unspoken (not dead) languages that are the delight of the scholars of the present day. And it is only forty years since any of these dialects (with, perhaps, one or two exceptions) had a sentence written, or even an alphabet.

An outline grammar of the Mpongwe language was printed in 1847, written by Rev. J. Leighton Wilson, modestly cred-

ited to the "Missionaries of the A. B. C. F. M., Gaboon Mission, W. A." This was written about four years after the missionaries first went to Gabun, and gives the general principles of the language with marvelous accuracy, after so short a study.

The present work was commenced at the request of a gentleman, long residing on the coast, as the mere outline of the grammar, to be printed in a book which he was writing. The book has not been published, and the work has grown to its present dimensions, and is printed for the use of the American missionaries and others at Gabun and vicinity.

After an absence of more than seven years, with no possibility of consulting a native Mpongwe, it is with many misgivings that some of the modes and tenses (more especially the negative forms) are put forth; and it is with little hope of perfect accuracy that it is now allowed to be printed.

## ORTHOGRAPHY.

1. All the sounds in this language can be expressed by the Roman alphabet with a little modification. The language has been written phonetically, and the letters are used as follows :

### VOWELS.

2. *a* as *a* in far, tar ; *á* as *a* in fall, tall.  
*e* as *e* in they, prey ; *ě* as *e* in met, pet.  
*i* as *i* in machine, ravine.  
*o* as *o* in note, mote ; *ô* as *o* in not, pot.  
*u* as *oo* in moon, soon.

3. Diphthongs *ai*, as in Krais ; *ao*, as in *osaon*, a thing or affair ; *iu* as in *mpiu*, hot or heat ; *iě* as *Angambiě*, God ; *mbiambiě*, well. And these may all be resolved into their original elements by prolonging a little the sound of each letter.

### CONSONANTS USED ARE :

4. *b*, *d*, *f*, *g* (always hard), *j*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *w*, *y*, *z*, *c*, *h*, *q*, and *x* are not used. There are also combinations of consonant sounds, as *mb*, *mboni*, goat ; *mboa*, a dog ; *mbw*, *mbwedi*, a captive ; *ombwiri*, fitish ; *mp*, as *mpolo*, large ; *mpunji*, ivory ; *mw*, as *mwěra*, scratch. There is also an obscure combination of *m* and *w*, as in *omwári*, written and spoken *omári*, where *m* and *w* are resolved into *m̃* : *nd*, as in *ndego*, friend ; *ng*, as in *ngoa*, hog, *ngáwě*, captain ; *nj*, as in *njuke*, trouble, *njinla*, gorilla : *nk*, as in *nkombe*, sun : *nt*, as *ntngo*, stick : *nty*, as *ntyozyo*, foot, *ntyigo*, chimpanzee, *ny*, as *nyánli*, bird ; *nyowě*, bee : *ngw*, as *ngwe*, mother ; *vw*, *velia*, imp. of *fwelia* ; *sy*, in *syeva*, to play, imp. *zyeva*, play thou ; *y*, as *yando*, congregation ; *oy* *panla*, child, *oywanga*, iron ; *y* has the same sound as *ng* in singer.



The combinations, contractions, and coalescences, for the sake of euphony, are almost endless.

#### ORTHOGRAPHY.

5. The orthography as used in writing this language is entirely phonetic. No vowel has two sounds, and no two vowels are used to represent the same sound, as *hay* and *they* in English. With the exception of the adjective pronouns, and less than a half dozen nouns, no word in the language terminates with a consonant. Or, in other words, with the exceptions named, every word and every syllable terminates with a vowel sound. There has been no attempt made to represent every shade of sound in the language, for this would cumber the alphabet.

#### ETYMOLOGY.

6. There are eight parts of speech in the Mpongwe language, the same as in English: noun, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection.

#### NOUNS.

7. Nouns have number and classification, but no case ending or gender.

Case is known as it is in English.

Gender is expressed by suffixing the word man or woman, as *oywánlome*, child-man, or boy; *oy-wanto*, child-woman, or girl; *nyare-nyanto*, cow; *nyare-nome*, bull: the denominatives calf, lamb, kid by prefixing the word child to the noun; as *oywá-nyare*, child of a cow; *oyw-idámbe*, child of a sheep; *oywá-mboni*, child of a goat.

#### NUMBER AND CLASSIFICATION.

8. The Mpongwe nouns may be arranged in four classes, distinguished by the manner of forming the plural of each.

Number is expressed on the initial syllable of the noun.

#### *First Class.*

9. This class embraces all those nouns which commence



with a consonant sound (written with one or more consonants) and form their plurals by prefixing *i* or *si* to the singular.

	SINGULAR.	PLURAL.
Goat,	<i>mboni</i> ,	<i>imboni</i> or <i>simboni</i> .
House,	<i>nago</i> ,	<i>inago</i> or <i>sinago</i> .
Gorilla,	<i>njinla</i> ,	<i>injinla</i> or <i>sinjinla</i> .

*Second Class.*

10. This class embraces all those nouns having *e* for their initial syllable, and forms the plurals by dropping this letter; thus:

	SINGULAR.	PLURAL.
Head,	<i>ewonjo</i> ,	<i>wonjo</i> .
Boat,	<i>elende</i> ,	<i>lende</i> .
Chest,	<i>egara</i> ,	<i>gara</i> .

NOTE.—If the first consonant of the word be *z*, in forming the plural *e* is dropped, and the *z* is changed to *y*; thus:

	SINGULAR.	PLURAL.
Book,	<i>ezango</i> ,	<i>yango</i> .
Thing,	<i>ezâma</i> ,	<i>yâma</i> .
Broom,	<i>ezâmbâlâ</i> ,	<i>yâmbâlâ</i> .

*Third Class.*

11. This class embraces all those nouns which have *o* for their initial letter; and they form their plurals, first, by changing *o* into *i*; second, by changing *o* into *a*; third, by changing *o* into *si*.

	SINGULAR.	PLURAL.
1. River.	<i>olâvi</i> ,	<i>ilâvi</i> .
Basket,	<i>otondo</i> ,	<i>itondo</i> .
2. Arm,	<i>ogâ</i> .	<i>agâ</i> .
Canoe,	<i>owaro</i> ,	<i>amaro</i> .
3. Feather,	<i>owowa</i> ,	<i>sibowa</i> .
Shoulder,	<i>oŭega</i> ,	<i>sibega</i> .
Song,	<i>owembo</i> ,	<i>ijembo</i> or <i>sijembo</i> .
Leaf,	<i>owavi</i> ,	<i>ijavi</i> or <i>sijavi</i> .
Hair,	<i>orue</i> ,	<i>itue</i> or <i>situe</i> .

NOTE 1.—To this class belongs a large number of nouns used only in the singular; as *ombu*, ashes; *ompunga*, wind; *oywei*, breath.

NOTE 2.—Abstract verbal nouns also belong to the plural of the third division of this class. They take the initial letters *si* or *i*, usually the latter, as *pakilia*, to begin; *ipakilia*, the begining; *benda*, to hate; *ibenda*, hatred; *tōnda*, to love; *itōnda*, love. *si* in these verbal nouns is used for emphasis; as *ejágá*, he is sick; *are nla sijágá*, he is very sick.

#### Fourth Class.

12. This class embraces all nouns having *i* for their initial in the singular, and forming their plurals by changing *i* into *a*, thus:

	SINGULAR.	PLURAL.
Sheep,	<i>idámbě,</i>	<i>adámbě.</i>
Stone,	<i>ido,</i>	<i>ado.</i>
Banana,	<i>itátá,</i>	<i>atátá.</i>

NOTE 1.—If the first two consonants in the singular be *ny*, the *ny* is changed to *m*; if the first consonant be *v*, the *v* is changed in the plural to *mp*; if it be *w*, the *w* is changed to *mb*.

	SINGULAR.	PLURAL.
Post,	<i>inyěngá,</i>	<i>aměngá.</i>
Poison,	<i>inyemba,</i>	<i>amemba.</i>
Law,	<i>ivanga,</i>	<i>ampanga.</i>
Wing,	<i>ivava,</i>	<i>ampava.</i>
Jâw,	<i>iwugu,</i>	<i>ambuğu.</i>
Breast,	<i>iďěňle,</i>	<i>amběňle.</i>

NOTE 2.—To this belong many nouns used only in the plural, usually the names of liquids, thus: *anlingo*, water; *alugu*, rum; *agali*, oil; *aka*, sap; *ampuni*, foam; *añenje*, peace.

#### VERBAL NOUNS.

13. Verbal nouns belong to all the four classes of nouns above, and are arranged according to the order of those classes, to which also they are to be referred.

#### Class First.

Verbals of this class are usually formed by prefixing *n* to the ground form of the verb; thus, *ntango*, number, from

*tanga*, to count, *nkambinli*, manner of speaking, from *kamba*, to speak. When the verb has *b* or *p* for the initial consonant, it forms this class of nouns by prefixing *m* to the ground form of the verb. Euphonic concord will be noted here. *b* and *p* are labials, and the prefix must be the same, *mbokinli*, manner of barking, from *boka*, to bark; *mboginli*, manner of shouting, from *boginla*, to make a disturbance; *mpandinlo*, ladder, from *panda*, to ascend.

Others are formed from the imperative of the verb, *nyinlinlo*, a dream, from *yinlinlo*, dream thou; *nyembi*, a song, from *yemba*, sing thou.

NOTE.—There is no rule apparent for using the ground form in one verb, and the imperative in another, as above and below.

### Second Class.

14. Nouns of this class are formed by prefixing *e* to the ground form of the verb, thus:

*Ekambia*, interpreter, from *kamba*, to speak.

*Edingo*, crying, from *dinga*, to cry, mourn.

*Eboli*, fist, from *bola*, to strike.

Or, from the imperative, thus:

*Egēnlizo*, a measure, from *gēnliza*, measure thou.

*Eromi*, a messenger, from *roma*, send thou.

*Eyenlo*, mirror, from *yenla*, see thou.

### Third Class.

15. This class is formed by prefixing *o* to the imperative of the verb; the terminal vowel, like the other classes, is changed variously, but sometimes not at all.

*Ogēnda*, a stranger, from *gēnda*, travel thou.

*Ogomba*, a fence, from *gomba*, enclose thou.

*Oyinlo*, a dance, from *yinla*, dance thou.

*Ozyiwo*, punishment, from *zyiwa*, punish, or whip.

Some from the ground form of the verb, thus:

*Okugi*, pauper, from *kuga*, to become poor.

*Oteñu*, simpleton, from *tema*, to act foolishly.

For abstract nouns see note under the third division of the third class of nouns. They belong to the plural of this class of verbal nouns.

#### *Fourth Class.*

16. Nouns of this class are formed by prefixing *i* to the imperative of the verb, and forming the plural after the fourth class of nouns.

*Igamba*, a word, from *gamba*, speak.

*Ivenda*, greatness, from *venda*, become great.

*Inyom̃anlo*, contention, from *yom̃anla*, contend.

There are also nouns in the superlative degree, formed by reduplicating the noun, expressing the highest degree of greatness or excellence.

*Anlõm̃enlõm̃iě*, *anlõm̃e*, men, chiefest men.

*Antoantwě*, *anto*, women, chiefest women.

*Igonligonloě*, *igonlo*, on high, most high.

*Ongulungulumě*, *ngulá*, strength, Almighty.

*Orundorundiě*, *orunda*, sacred, Most Holy.

Each of the foregoing may be used in the singular or plural.

#### ADJECTIVES.

17. The Mpongwe language is poor in adjectives, and the few in use have no regular degrees of comparison. There is a form of comparison, not much used, and perhaps not authorized fully. *Mbia*, good; *mbia kwě*, better; *mbia mě*, best. Comparison is often expressed by the use of words, and even phrases and circumlocutions. *Viaganlu*, from *piaganla*, to surpass, to excel, is much used. *Posyo*, more than. Emphasis is also used to express comparison, but is necessarily very indefinite.

18. Adjectives of themselves have neither class or numbers, but receive these from the nouns with which they are used.

1st Class, Sin.—*nago mbia*, house good.

“ “ Plu.—*sinago simbia*, houses good.

- 2d Class, Sin.—*erer' evia*, tree good.  
 “ “ Plu.—*rere via*, trees “  
 3d “ Sin.—*ogulu ombia*, rope good.  
 “ “ Plu.—*ingulu imbia*, ropes “  
 “ “ 2d Sin.—*ogá ombia*, arm “  
 “ “ “ Plu.—*agá ambia*, arms “  
 “ “ 3d Sin.—*owavi ombia*, leaf good.  
 “ “ “ Plu.—*Sijavi sibia*, “ “  
 4th “ Sin.—*iyamb' i'via*, word good.  
 “ “ Plu.—*agamb' ambia*, words good.

19. There is a class of nouns which are used as adjectives by taking the vinculum of the definite pronoun to conform them to the number and class of the nouns which they follow and qualify.

- 1st Class, Sin.—*Nago yapupu*, house of whiteness.  
 “ “ Plu.—*sinago sapupu*, houses of whiteness.  
 2d “ Sin.—*elende zatenlatenla*, boat of redness.  
 “ “ Plu.—*lende yatenlatenla*, boats of redness.  
 3d “ Sin.—*ogáli wi-ngulu*, twine of strength.  
 “ “ Plu.—*igáli yi-ngulu*, twines of strength.  
 4th “ Sin.—*ilasa ny-onligi*, orange of sweetness.  
 “ “ Plu.—*alasa m-onligi*, oranges of sweetness.  
 “ “ Sin.—*itátá nyantuntu*, the whole banana.  
 “ “ Plu.—*apaki maviáviá*, caps of blackness.  
 “ “ “ *Aka mi-nonli*, sap of bitterness.  
 “ “ “ *Anlingo, mi mpiu*, water of heat.

The above table does not pretend to exhaust the list of substantive adjectives, neither does it appear why the definite pronoun unites so differently with different words.

#### PRONOMINAL ADJECTIVES.

20. These are inflected in nearly the same manner as the preceding. The roots or stems of these adjective pronouns are as follows:

- Sin.—*am* my, *á* your, *é* his.  
 Plu.—*azyo* ours, *ani* yours, *ao* theirs.

The fragments of definite pronouns with which these are compounded for use, and which inflect them to agree with the different classes of nouns, are as follows :

1st Class, Sin.—	<i>y.</i>	Plu.—	<i>s</i> or <i>si.</i>
2d “ “	<i>z.</i>	“	<i>y.</i>
3d “ “	<i>w.</i>	“	<i>y.</i>
4th “ “	<i>ny</i>	“	<i>m.</i>

The adjective pronouns compounded are as follows :

1st Class . . . .	Sin.	<i>yam</i> my	<i>yá</i> your	<i>yě</i> his.
“ “ . . . .	Plu.	<i>sam</i> “	<i>sá</i> “	<i>sě</i> “
2d “ . . . .	Sin.	<i>zam</i> “	<i>zá</i> “	<i>zě</i> “
“ “ . . . .	Plu.	<i>yam</i> “	<i>yá</i> “	<i>yě</i> “
3d “ . . . .	Sin.	<i>wam</i> “	<i>wá</i> “	<i>wě</i> “
“ “ . . . .	Plu.	<i>yam</i> “	<i>yá</i> “	<i>yě</i> “
4th “ . . . .	Sin.	<i>nyam</i> “	<i>nyá</i> “	<i>nyě</i> “
“ “ . . . .	Plu.	<i>mam</i> “	<i>má</i> “	<i>mě</i> “

#### PLURAL FORM OF ADJECTIVE PRONOUNS.

1st Class . . . .	Sin.	<i>yazyo</i> our.	<i>yanli</i> your.	<i>yao</i> their.
“ “ . . . .	Plu.	<i>sazyo</i> “	<i>sanli</i> “	<i>sao</i> “
2d “ . . . .	Sin.	<i>zazyo</i> “	<i>zanli</i> “	<i>zao</i> “
“ “ . . . .	Plu.	<i>yazyo</i> “	<i>yanli</i> “	<i>yao</i> “
3d “ . . . .	Sin.	<i>wazyo</i> “	<i>wanli</i> “	<i>wao</i> “
“ “ . . . .	Plu.	<i>yazyo</i> “	<i>yanli</i> “	<i>yao</i> “
4th “ . . . .	Sin.	<i>nyazyo</i> “	<i>nyanli</i> “	<i>nyao</i> “
“ “ . . . .	Plu.	<i>mazyo</i> “	<i>manli</i> “	<i>mao</i> “

21. The adjective or adjective pronoun usually stands next after the noun which it qualifies. The following table will better show the relation of adjective pronouns to the nouns which they qualify, than any description :

			NOUNS.	MY.	THY.	HIS.
1st Class . . . .	Town	Sin.	<i>nkali</i>	<i>yam</i>	<i>yá</i>	<i>yě</i>
“ “ . . . .	“	Plu.	<i>inkali</i>	<i>sam</i>	<i>sá</i>	<i>sě</i>
2d “ . . . .	Chest	Sin.	<i>egari</i>	<i>zam</i>	<i>zá</i>	<i>zě</i>
“ “ . . . .	“	Plu.	<i>gari</i>	<i>yam</i>	<i>yá</i>	<i>yě</i>



				NOUNS.	MY.	THY.	HIS.
3d Class . . . .	Vine	Sin.	<i>ogáli</i>	<i>wam</i>	<i>wá</i>	<i>wě</i>	
“ “ . . . .	“	Plu.	<i>igáli</i>	<i>yam</i>	<i>yá</i>	<i>yě</i>	
“ “ . . . .	Arm, 2d	Sin.	<i>ogá</i>	<i>wam</i>	<i>wá</i>	<i>wě</i>	
“ “ . . . .	“ “	Plu.	<i>agá</i>	<i>mam</i>	<i>má</i>	<i>mě</i>	
“ “ . . . .	Leaf 3d	Sin.	<i>owavi</i>	<i>wam</i>	<i>wá</i>	<i>wě</i>	
“ “ . . . .	“ “	Plu.	<i>sijavi</i>	<i>sam</i>	<i>sá</i>	<i>sě</i>	
4th “ . . . .	Forest	Sin.	<i>igi</i>	<i>nyam</i>	<i>nyá</i>	<i>nyě</i>	
“ “ . . . .	“	Plu.	<i>agi</i>	<i>mam</i>	<i>má</i>	<i>mě</i>	

NOTE.—Most of the nouns in this table end properly in *a*, and after the common manner of writing the *a* is changed to *i*. (But the probability is that the terminal *a* should be elided, and *i* prefixed to the adjective pronoun, as: *iyam*, *iyá*, *iyě*. *Thy, & his. &c.*)

22. Table of plural form of adjective pronouns, as used with the nouns which they qualify :

			NOUN.	OUR.	YOUR.	THEIR.
1st Class.	Town	Sin.	<i>nkali</i>	<i>yazyo</i>	<i>yanli</i>	<i>yao</i>
" "	"	Plu.	<i>inkali</i>	<i>sazyo</i>	<i>sanli</i>	<i>sao</i>
2d "	Chest	Sin.	<i>egari</i>	<i>zazyo</i>	<i>zanli</i>	<i>zao</i>
" "	"	Plu.	<i>gari</i>	<i>yazyo</i>	<i>yanli</i>	<i>yao</i>
3d "	Twine	Sin.	<i>ogáli</i>	<i>wazyo</i>	<i>wanli</i>	<i>wao</i>
" "	Vine	Plu.	<i>igáli</i>	<i>yazyo</i>	<i>yanli</i>	<i>yao</i>
" " 2d.	Arm	Sin.	<i>ogá</i>	<i>wazyo</i>	<i>wanli</i>	<i>wao</i>
" " "	"	Plu.	<i>agá</i>	<i>mazyo</i>	<i>manli</i>	<i>mao</i>
" " 3d.	Biscuit	Sin.	<i>o'egí</i>	<i>wazyo</i>	<i>wanli</i>	<i>wao</i>
" " "	"	Plu.	<i>sidegi</i>	<i>sazyo</i>	<i>sanli</i>	<i>sao</i>
4th "	Forest	Sin.	<i>igi</i>	<i>nyazyo</i>	<i>nyanli</i>	<i>nyao</i>
" "	"	Plu.	<i>agi</i>	<i>mazyo</i>	<i>manli</i>	<i>mao</i>
" "	Branches	Plu.	<i>unpare</i>	<i>mazyo</i>	<i>manli</i>	<i>mao</i>

There is an emphatic suffix to the pronoun and the adjective pronoun alike; *mě*, *měmě*, myself; *awěmě*, yourself; *ayěmě*, himself; *azuwěme*, ourselves; *anluwěmě*, yourselves; *waomě*, themselves. The same suffix is to the adjective pronouns, thus, *yamimě*, my own; *samimě*, plu., my own. All the persons the same.

## DEMONSTRATIVE PRONOUNS.

23. These are of two classes, *yinlá*, this; and *yánlá*, or *měyánlá*, that.

The following table will show the classification to be the same as the adjective pronoun:

				THIS.	THESE.
1st Class . . . .	Foot	Sin.	<i>ntyozyo</i>	<i>yinlá</i>	<i>sinlá</i>
2d " . . . .	Basket	"	<i>olondo</i>	<i>winlá</i>	<i>yinlá</i>
3d " . . . .	Chest	"	<i>egara</i>	<i>zinlá</i>	<i>yinlá</i>
4th " . . . .	Eye	"	<i>intyá</i>	<i>nyinla</i>	<i>minlá</i>

			NOUN.	THAT.	THOSE.
1st Class . .	Hammer	Sin.	<i>ntyolo</i>	<i>měyánlá</i>	<i>měsánlá</i>
2d " . .	Head	"	<i>ewonjo</i>	<i>mězánlá</i>	<i>měyánlá</i>
3d " . .	Fruit	"	<i>olonda</i>	<i>měwánlá</i>	<i>měyánlá</i>
4th " . .	Orange	"	<i>ilasa</i>	<i>měnyánlá</i>	<i>měmánlá</i>

These definite or demonstrative adjective pronouns are more frequently used in an interrogative sentence, thus:

<i>Njali</i>	<i>yinlá</i>	<i>yamande?</i>	<i>Iyá.</i>	
Gun	this	whose?	yours.	
<i>Rere</i>	<i>yinlá</i>	<i>yamande?</i>	<i>iyam.</i>	
Trees	these	whose?	mine.	
<i>Aba</i>	<i>minlá</i>	<i>imá;</i>	<i>ndo</i>	<i>měmánlá.</i>
Mangoes	these	yours	but	those
				his.
<i>Owatanga</i>	<i>měwánlá</i>	<i>we?</i>	<i>wi</i>	<i>Ngesh.</i>
Ship	that	what?	of	English.
<i>Elende</i>	<i>mězánlá</i>	<i>ze?</i>	<i>zi</i>	<i>Mpongwe.</i>
Boat	that	what?	of	Mpongwe.
<i>Ndaga</i>	<i>nde</i>	<i>yinlá?</i>	<i>Aze pa mia.</i>	
Affair	what	this?	We do not know.	
<i>Elendinla</i>	<i>nde</i>	<i>mězánlá?</i>	<i>zi</i>	<i>Bafañ.</i>
Bow	what kind.	that?	of	Paywes.
<i>Eza</i>	<i>nde</i>	<i>mězánlá?</i>	<i>Iganga ny' Okēli.</i>	
Thing	what	that?	a spear of a Bakele.	



In the first two of the above sentences, *mande?* is the interrogative word. In the fifth, *we?*; in the sixth, *ze?*; and in the last three, *nde?*

NUMERAL ADJECTIVES.

24. The manner of counting is decimal or digital (counting always with their fingers) to ten, and then reduplicating. They have no abbreviated words like twenty, thirty, forty, but number the tens thus: two tens, three tens, four tens. The numerals are sometimes used as nouns, and the first five are in the first class of nouns. The last five are more frequently used as nouns, thus: *Orowa winlâ*, this six; *orâ-genlo mēwânâ*, that seven. Six and seven are of the third class. *Enēnlai zinlâ*, this eight; *ēnlâgomi mēzânâ*, that nine. And eight and nine are of the second class. Ten *igomi*, plu. *agomi*, is of the fourth class, forming its plural in the same manner, and taking numerals after the same form. *Nkama*, one hundred, is in the 1st class of nouns, and takes numerals as other nouns of that class; *nkama mbanli*, two hundred; *nkama ntyaro*, three hundred. For thousand they have no word, but have taken the English, calling it *ntausen*, when speaking their own language. This word also belongs to the first class of nouns.

CARDINAL NUMBERS.

1ST CLASS.	2D CLASS.	3D CLASS.	4TH CLASS.
1. <i>mâri</i>	<i>En̄xi</i>	<i>On̄xi</i>	<i>in̄xi</i> .
2. <i>mbanli</i>	<i>ēanli</i>	<i>imbanli</i>	<i>ambanli</i> .
3. <i>ntyaro</i>	<i>raro</i>	<i>iraro</i>	<i>araro</i> .
4. <i>ŋfai</i>	<i>ŋfai</i>	<i>inlai</i>	<i>anlai</i> .
5. <i>ntyanli</i>	<i>tanli</i>	<i>itanli</i>	<i>atanli</i> .
6. <i>orowa</i> , indeclinable, invariable.			
7. <i>orâgenlo</i> ,	"	"	
8. <i>ēnēŋfai</i> ,	"	"	
9. <i>ēnlâgomi</i> ,	"	"	
10. <i>igomi</i> , plu. <i>agomi</i> .			
11. <i>igomi nli in̄âri</i> , ten and one.			
12. <i>igomi nli vanli</i> , ten and two.			

1ST CLASS.	2D CLASS.	3D CLASS.	4TH CLASS.
13. <i>igomi</i>		<i>nl'iraro.</i>	
14. <i>igomi</i>			<i>nl'anlai.</i>
15. <i>igomi</i>			<i>nl'atanli.</i>
16. <i>igomi</i>		<i>nl'orowa.</i>	
17. <i>igomi</i>		<i>nl'orâgenlo.</i>	
18. <i>igomi</i>	<i>nl'ën'ënlai.</i>		
19. <i>igomi</i>	<i>nl'ën'lâgom.</i>		
20. <i>agomi</i>			<i>ambanli.</i>
21. <i>agomi</i>	<i>ambanli, nl'imâri.</i>		
22. <i>agomi</i>	<i>ambanli</i>		<i>nl'ambanli.</i>
30. <i>agomi</i>	<i>araro.</i>		
31. <i>agomi</i>	<i>araro. nl'imâri, tens, three and one.</i>		
40. <i>agomi</i>	<i>anlai, tens, four.</i>		
44. <i>agomi</i>	<i>anlai</i>	<i>nli nai.</i>	
50. <i>agomi</i>			<i>atanli.</i>
60. <i>agomi</i>		<i>orowa.</i>	
70. <i>agomi</i>		<i>orâgenlo.</i>	
80. <i>agomi</i>	<i>ën'ënlai.</i>		
90. <i>agomi</i>	<i>enlâgom.</i>		
100. <i>Nkama</i> , 1st Class. - M. Bosma says this is 500			
110. <i>Nkama</i>	<i>nl'igomi.</i>		
112. <i>Nkama</i>	<i>nl'igomi</i>	<i>nlivanli.</i>	
120. <i>nkama</i>	<i>nl'agomi</i>	<i>ambanli.</i>	
1000. <i>ntausen</i> , 1st Class.			
<i>ntausini = 5000</i>			

## REMARKS.

26. Nouns of the First Class, when followed by a numeral, are used only in the singular number, thus: *nago ntyaro*, house three; *nyitu ntyanli*, anchor five. To nine the numeral stands next after the noun which it numbers. *Yango ōanli*, books two; *akândâ ën'ënlai*, plantains eight; *igomi* (ten) with its plural *agomi*, uniformly precedes the noun which it numbers, thus: *igomi ny'imbonli*, ten of goats; *agomi m'adâmbë ambanli*, tens of sheep two.

*Nyi*, a form of the definite pronoun, uniformly comes between *igomi* and the noun following, dropping its vowel when

the following noun begins with a vowel, thus: *igomi ny'a-dâmbě*, ten of sheep.

The plural of ten, *agomi*, brings the vinculum in the same manner, thus:

*agomi m'anlag' anlai n'anlag' atanli.*  
tens of people four and people five.

Abbreviated thus: *agomi anlai n'anlag' atanli.*  
tens four and people five.

So as they ascend in numbering, they condense;

<sup>100</sup>*nkama* <sup>3</sup>*s'anlaga* <sup>10's</sup>*ntyaro n'agomi* <sup>6</sup>*m'unlag' orowa n'anlaga*  
<sup>8</sup>*enlenlai.* Abbreviated thus:

*nkama ntyaro n'agomi orowa n'anlaga enlenlai.*  
hundred three and tens six and people eight.

They frequently abbreviate in this manner: *inyare atanli*, cattle fives, tens being understood; because *inyare* and *atanli* can not be construed together; but *agomi*, tens, does agree with *atanli*, and the mind instantly takes it thus: *agomi m'inyare atanli*, tens of cattle five. In these cases the hundreds and tens become nouns, and the noun numbered takes the definite pronoun and comes into the possessive case; unless you call the articulation a preposition, and then the noun is in the objective case.

Again, a person asks, *akândâ mēmānlâ mi ré ntango sě?* Plantains those are what number? The person interrogated holds up, say, eight fingers, and replies, *mo minlâ*, they are these. The first person answers, *enlênlai*, eight.

The want of adjectives in this language is supplied by phrases, thus: *are juwa pa*, he is he died, or he is dead: *e jâgâ ŋanla*, he hears hunger: *ejen' esyove*, he sees thirst. The few adjectives are used with much latitude of meaning. Participles are considered in their own place. *Ye* is prefixed to some nouns to express a few, thus: *ye yâma*, a few things; *ye nyare*, a few cattle; *y'adâmbě*, few sheep. And this may be a contraction from the following, or the following may be a compound from it; *sinago sinjêwâ*, a few houses; *gara*

*yěwá*, a few chests; *inlamb' imiěwá*, few cloths; *adámbě aměwá*, a few sheep.

#### ORDINALS.

27. These are formed by prefixing the definite pronoun to the number, or inserting it between the noun and the numeral; thus, *nago y'imbanli*, house of two, or second house; *egara zi raro*, chest of three, or third chest; *omēnlo w'inlai*, fourth finger; *idámbě ny'ēnlēnlai*, eighth sheep; *ilasa ny'atanli*, fifth orange.

There is no word for half except *erenli*, a cutting, from *tenla*, to cut; *erenl' evolo*, a large cutting, more than half; *erenl' ezango*, small cutting, less than half; *otenle* is also used. *Anlingo mi re sě go kulu?* how is the water in the pail? *Mi r'otenle*, it is half. *Eyare* is another word meaning a splitting, *jarua*, to split, and used the same as *erenli*. *Mbēi*, a piece, is used nearly in the same way. And these are all nouns.

#### PRONOUNS.

28. The Mpongwe language is rich in pronouns, and, taking various forms according to the four declensions of nouns (singular and plural) for which they stand instead, they can be used with a definiteness found in few languages which are not cognate, and constructed in nearly the same manner. There are three kinds of pronouns—Personal, Relative and Definite.

#### PERSONAL PRONOUNS.

29. These have no gender, but have person, number and case. The following table will exhibit most of the forms of personal pronouns:

	SINGULAR.		PLURAL.	
	Nominative.	Object.	Nom.	Object.
1st Person . .	<i>mi</i>	<i>miě</i>	<i>azuě</i>	<i>azuě</i>
2d " . . .	<i>o, om, awě</i>	<i>ă</i>	<i>anluě</i>	<i>anluě</i>
3d " . . .	<i>e, ayě</i>	<i>yě, ě</i>	<i>wi</i>	<i>wao</i>

For the emphatic suffix to these, see under adjective pronouns.

NOTE 1.—The first and second persons plural are the same in the nominative and objective cases. The probability is that in the third person singular *ẽ* is the root of the objective case. And no pronoun ending with *ẽ* is ever used as the direct subject of a verb, unless standing next after it, and usually incorporated with it.

NOTE 2.—The *ĩ* in the second person singular is used only to make a euphonic concord when *o* would come next to *a* in the verb, and thus avoid the coalescence of the two vowels or the suppression of either; as, *o akamba*, you have spoken; here *o* is the nominative to the verb, and *a* forms the immediate past tense. Both must be preserved; but the harshness of speaking both separately must be avoided; so the *ĩ*, a mere breathing, is put in to bridge the hiatus, *oĩ akamba*.

NOTE 3.—When the personal pronoun of either the first, second, or third person is used as the subject of the substantive verb *nle*, to be, it invariably takes the form of the objective case, thus:

*Omâ doanla vâvâ nle miê,*  
The person who lives there is me.  
*Omâ be kěnda gogo nle wě,*  
The person who will go there is you.  
*Oma měwânlâ mande ? nle yě,*  
The person that who ? it is him.

NOTE.—Almost any irregularity of construction throws the nominative case into the objective form, and puts it after the verb.

The relative pronoun *o*, who, in the above sentences, coalesces with final *a* in *ôma*, into *â*.

#### RELATIVE PRONOUNS.

30. The relative pronoun in the singular is *o*, and in the plural *wi*, when relating to persons; and when no question is asked, thus:

*Ťeli' onlome o kěnda vâvâ,*  
Call the man who goes there.  
*Gamba n'owanto o re go nago,*  
Speak with the woman who is in the house.  
*M'be kamba n'anlaga wi re g'owaro,*  
I will speak with the people who are in the canoe.

When an appellative or other noun stands for the antecedent, the relative pronoun must agree with it in declension or class and number, thus :

*Reri yazyo yi re gorowa,*

Father our who is in heaven.

*Gě syuge mbonli yi nye ntogolo,*

Go scare the goat which eats the pepper.

*Vag' inkavi si re gw'elende,*

Bring the oars which are in the boat.

*Nlunj' egara zi re n'ifamba,*

Shut the chest which has the cloth.

*Got' ingozyo si kamba vâvâ,*

Catch the parrots which are talking there.

*Mi tia ogula wi singa vâvâ,*

I fear the tornado which roars there.

*E bel' ilonda yi re gw'erere mēzâ,*

He wants the fruits which are on that tree.

*Azue pengin' amaro mi bia nlēnlâ,*

We wait the canoes which come to-day.

#### INTERROGATIVE PRONOUN.

31. *Mande?* who? is used when referring to persons, or when asking a person's name, either of himself, or of a third person.

*Awě mande?* who are you?      *Ayě mande?* who is he?

*Ini nyâ mande?* what is your name?

*Ini nyě mande?* name his what?

*Nago mēyâ ya mande?* house that of whom?

*Wa mande* is the plural form, and is sometimes used at the beginning of a sentence, sometimes at its close, thus :

*Wi be panda go nkala wa mande,* or *mande?*

Those who will ascend to the town      who?

*Wa mande sambo wi be tiganla gw'elende?*

Who      therefore will remain in the boat?

NOTE 1.—The plural here is to be distinguished from the possessive case singular, as follows:

*Oywanla mēwânlâ wa mande?*

Child      that      whose, or of whom?



NOTE 2.—The vowel *e*, with its inflecting consonants, is used as a distinguishing interrogative, and always follows the noun, thus:

*Nago ye?* which house? *egombe zye?* What time?

*Owaro we?* which canoe? *izyâge nye?* which duck?

# DEFINITE PRONOUN.

32. The term definite is used for want of a better definition, for nothing can be more indefinite than this little servant of all work, in some of its uses. It is sometimes a personal, sometimes a relative pronoun. Sometimes it is a preposition (of) or the sign of the possessive case. It stands entire, it coalesces, it drops its own vowel (or being) to make a euphonic concord; and in almost every case, by its consonants, it makes the alliteral concord; which is one of the peculiar features of the Mpongwe language and its cognates.

The following table will show the classification of this pronoun, and its correspondence to the nouns in class and number:

	SINGULAR.			PLURAL.		
	Nom.	Pos.	Obj.	Nom.	Pos.	Obj.
1st Class . .	<i>yî</i>	<i>ya</i> , or <i>y'</i>	<i>yo</i>	<i>sî</i>	<i>sa</i> , or <i>s'</i>	<i>so</i>
2d " . .	<i>zî</i>	<i>za</i> , or <i>z'</i>	<i>zo</i>	<i>yî</i>	<i>ya</i> , or <i>y'</i>	<i>yo</i>
3d " . .	<i>wî</i>	<i>wa</i> , or <i>w'</i>	<i>wo</i>	<i>yî</i>	<i>ya</i> , or <i>y'</i>	<i>yo</i>
4th " . .	<i>nyî</i>	<i>nya</i> , or <i>ny'</i>	<i>nyo</i>	<i>mî</i>	<i>ma</i> , or <i>m'</i>	<i>mo</i>

NOTE 1.—The *a* in the possessive case is used only before nouns commencing with a consonant, for euphony.

NOTE 2.—The nominative case stands immediately before the verb, or after it, and in the latter case takes the objective form.

NOTE 3.—The nominative case is changed to the objective form when anything very definite or emphatic is to be expressed, and still retains the place of the nominative before the verb. This occurs more frequently when the verb is in the passive voice.

*Ngozyo mēyânîà yo tōndo ndě.*

Parrot that it is loved by him.

*Owaro mēwânîà womě w'akûmbizo zuwe,*

Canoe that one itself it was chased by us.

## PARTICLES.

33. The Mpongwe, like the English, has four parts of speech called particles—the Adverb, the Preposition, the Conjunction, and the Interjection.

## ADVERBS OF PLACE.

34. *věi-věnlá*, are *věi*, he is here ; *wi re věnlá*, they are here.  
*gun*, or *gunlu*, hither ; *yogo gun*, come here.  
*văďă*, there ; *are văďă*, he is there.  
*Anlaga wi janja văďă*, People they work there.  
*go*, or *gogo*, thither ; *e kěnda gogo*, he goes there ; place  
 or direction.  
*měvânlá*, in that direction, so ; directions or orders to a  
 helmsman.  
*gwi*, where, *o kěnda gwi* ? you go where ?  
*vingovingo*, around, from *pingwa*, to deflect, imper,  
 reduplicated to *vingovingo*, round about.  
*baraba*, near, *igonlu*, above.  
*kili*, for a short time, *mi kěnda g'owatanga kili*, *kě  
 fwinklă*, I go to the ship for a time and return.

## ADVERBS OF TIME.

35. *Jăni*, day before yesterday ; *jau*, yesterday.  
*Nlěnlă*, to-day ; *měnlă*, to-morrow.  
*Mbanli*, two ; day after to-morrow.  
*Jajangwe*, presently ; *e bia jajangwe*, he comes pres-  
 ently, soon.  
*Jangojango* (of motion), softly, slowly.  
*Tětě věnlă*, *abia tětě venlă*, he came just now.  
*Pěķpěķě*, *pe kěnda pe kěnda*, still going, still going,  
 continually, forever.

Many adverbs are in the form of regular verbs, having different modes and tenses in use, as follows :

*E be donge kěnda*, he will first go.

*W'alongi kěnda*, they first went, or firsted to go.

*Longe jaxa kă vange syeva* :

First work and then play.



*Fà*, again ; *e fà bia*, he again comes.

*Và fwinlianli*, again return.

*Wi ga và nēnge*, they must again learn.

*Sunga*, soon, quickly ; *zunge kēnda*, quickly go.

*zunge fwinlianli*, return ye quickly.

In these verbal adverbs the principal verb takes the imperative plural ending, when the nominative is plural.

Some adverbial conjunctions are used in the formation of the Subjunctive Mode, and these are correlative.

*Ja*, or *jágá*, if ; *gambēnlě*, then, pres. tense.

*Kānle*, if, *gavānlá*, then, historical tense.

#### ADVERBS OF MANNER, CAUSE.

36. *Nlānlá, yenlá*, so, that is true, that is right.

*Piřě*, near, almost ; *posyo*, more ; *polo*, much.

*Ga, ga nte*, as, so as.

*G'obwi*, openly, boldly.

*Vende*, perchance, *e vende bia*, lest he come.

*O vende poswa*, perchance you fall.

*Vendetua*, perhaps ; if it turn out.

*Vendetua e kalua*, perhaps he change.

*Vanganle*, even ; *vanganle go jua*, even to die.

*Vange nlānlá*, suppose it be so.

*Toazange*, it may be.

#### ADVERBS OF NEGATION.

*Nyawě*, no, in answer to a question.

*Nyawěgě*, no, emphatic ; rather slangy.

*Pa*, not ; *e pa kēnda*, he has not gone.

*Mi a mie*, I do not know ; negative accent.

#### PREPOSITIONS.

37. These are few, but taking their special significations from the verbs with which they are used, one preposition answers many purposes.

*Go*, to, on, at, with, etc. ; *akēndi go nkala*, he has gone to town. *E pila go nkala*, he is from town.

*Are go nago*, he is in the house.

*Are gw'igala*, he is in the street, or out of doors. Here the *o* is elided because coming before *i*, and *w* is inserted as a vinculum for the sake of euphony. *Go*, when used with reference to persons, is changed to *gore*; *mi abia gore wě*, I have come to you.

*Mi apila gore yě*, I am from him.

*Nla*, with; *e kěnda nla miě*, he goes with me.

*E janja nla wao*, he works with them.

*Nli*, with; the instrument: *nli ntyambi*, with a harp.

*n'peremi*, with an ax; *nli njali*, with a gun.

*n'inkavi s'ayogo*, with paddles.

*Nd'*, as the agent; and is seldom, or never, used except in composition with the objective case of the second or third persons singular of the personal pronoun, making *ndá* and *ndě*, *ijanja si janjo ndá*, the work which is worked by you.

*Ntyonli y'arangio ndá*, the wagon made by you.

*Elende z'avanlio ndě*, the boat hewed out by him; used with the passive voice.

#### CONJUNCTIONS.

##### *Copulative Conjunctions.*

38. *Nli*, and; *idámbe nli mbonli*, a sheep and goat.

*Anlome n'anto*, men and women.

*N'agěndi wao*, and they went.

*Kě*, also; *awě kě, o be kěnda*,  
you also, you will go.

*Ká*; *wǒnganli yě, ká jěkělianli yě*, take ye him, and judge him.

*Nte*, as; *gamba nte pikiliá*, speak as you think.

*Kěnde*, because: *akěnda kěnde afwelio*,  
he went because he was called.

*Sambo*, therefore, consequently. *E jágá, sambo azye ngulu yi bia*. He is sick, therefore he cannot come.

#### DISJUNCTIVE CONJUNCTIONS.

39. *Vanganle*, although, even if. *Mi kěnda vanganle wodu w'afwinlia*, I go even if they all return.

*Ndo*, but ; *mi ajasi*, *ndo mi kēnda*, I am tired, but I go.  
*Kao*, except. *Waudu w'abienli*, *kao Remamo*,

All have come, except Remamo.

*Kānde vonde*, for if.

*Kà poro*, much more.

*Kānde vonde ijua s'avanginli n'ipava somā mārī ;*  
*kā poro \* \* \* wi be panginla gw'eñēnlā n'omā*  
*mārī, Jisu Krai.* Rom. v. 17.

NOTE.—In Mpongwe, as in other languages, the different classes of particles blend with each other in their uses, especially conjunctions and adverbs. The above classification must, therefore, of necessity be imperfect.

## INTERJECTIONS.

40. Interjections abound in frequency, but not in number. The more common are the following :

*Emě !* wonderful ! did you ever !

*Mōngisweni !* About the same as the first, but much coarser.

*Ngā !* indeed ! is it true ! implying doubt, or unconcern.

Well, what if it be so ?

*Giligili, reti*, true, affirmation.

*Ei, ngwe !* O mother ! *ngwe yam !* my mother !

*Yo !* that is right ; *yo, yenlá, líria*, so, thus, make fast.

*Yâgârenli !* hear, give attention.

NOTE.—These interjections and exclamations are usually accompanied by very significant gesticulations, often more expressive than elegant.

## VERBS.

41. The Mpongwe verb is almost unrivaled in the variety extent and regularity of its inflections.

### REGULAR VERBS.

42. With the exception of less than a dozen, all the verbs in the language are regular ; and they are inflected to mark

Conjugation, Voice, Mode and Tense. The characteristics of a regular verb are : 1st. That its incipient letter in the root (Pres. Indic.) must be a consonant. 2d. That it must be of two or more syllables. 3d. That it must terminate with *a*.

The consonants with which a regular verb can commence are, *b, d, f, j, k, m, n, p, s, t*, and *sy* ; each one of which has its reciprocal consonant, into which it is invariably changed to form the imperative and potential modes, and certain of its past tenses. If the verb commence with *b* in the present indicative, the *b* is changed to *w*, or the intermediate *ṽ*, to form the imperative mode ; thus : *mi bönga*, I take ; *wönga*, take thou ; *mi бага*, I bring ; *ṽaga*, bring thou. If the verb begin with *d*, the *d* is changed to *l*, thus : *mi denda*, I do ; *lenda*, do thou. So *f* is changed to *w*, or its intermediate *ṽ*, thus : *mi fala*, I throw ; *wala*, throw thou ; *mi fela*, I put ; *ṽela*, put thou. In like manner *j* is changed to *y*, *k* to *g*, *m* has no reciprocal, *n* to *nɿ*, *l* very slight, *p* to *v*, *s* to *z*, *t* to *r*.

43. The following table will more fully illustrate these changes, thus :

INDICATIVE.	IMPERATIVE.
<i>E bönga</i> , he takes ;	<i>Wönga</i> , take thou ;
<i>E бага</i> , he brings ;	<i>ṽaga</i> , bring thou ;
<i>E denda</i> , he does ;	<i>lenda</i> , do thou ;
<i>E fala</i> , he throws ;	<i>wala</i> , cast thou ;
<i>E fela</i> , he puts ;	<i>ṽela</i> , put thou ;
<i>E janja</i> , he works ;	<i>yanja</i> , work thou ;
<i>E kēnda</i> , he goes ;	<i>gēnda</i> , go thou ;
<i>E mēniza</i> , he finishes ;	<i>mēnɿza</i> , finish thou ;
<i>E noga</i> , he builds ;	<i>nloga</i> , build thou ;
<i>E panga</i> , he makes ;	<i>vanga</i> , make thou ;
<i>E songa</i> , he follows ;	<i>zonga</i> , follow thou ;
<i>E tēnda</i> , he writes ;	<i>rēnda</i> , write thou ;

NOTE 1.—The imperative singular takes the accent on the ultimate syllable, the plural on the penult. Accents of negation in the imperative are usually on the first vowel or initial syllable of the word.

CONJUGATION OF THE VERB.

44. Every regular verb has a variety of derived forms, made either by prefixes or suffixes, adding by these augmentments to the signification of the radical. And these modifications or species of the verb, for the sake of convenience, we call Conjugations, very much after the manner of the Hebrew Grammars. The Mpongwe verb has an unvarying form of the passive voice, changing *a* final of the active into *o*.

These Conjugations are simple, that is, taking a single augment; and compound, that is, taking two or more augmentments.

All the Conjugations except one, the reflexive, suffix the augmentments.

I. RADICAL CONJUGATION.

45. This expresses the simple idea expressed by the verb, without any modification whatever, unless it be by intonation or accent.

Number and person do not belong to the verb.

<i>Mi tōnda</i> , I love;	<i>wi tōnda</i> , they love;
<i>mi kēnda</i> , I go;	<i>anu kēnda</i> , ye go.

II. CAUSATIVE CONJUGATION.

46. This is derived from the radical by changing final *a* into *i*, and suffixing *za*, or, simpler, by changing final *a* into *iza*; thus, *janja*, work; *janjiza*, cause to work. This gives neuter verbs a causative or active sense; *nanla*, sleep; *nanliza*, cause to sleep. And very nearly allied to this, in form and signification, is this:

*kamba*, speak; *kambia*, interpret.  
*kēnda*, go; *kēndia*, guide.

III. RELATIVE CONJUGATION.

47. This is formed from the radical by changing final *a* into *i*, and suffixing the preposition *nla*, thus: *kamba*, speak; *kambinla*, speak for, or to one; *janja*, work; *janjinla*, work for one. The forms, *kamba*, speak; *kambia*, interpret; *kēn-*

*da*, go ; *këndia*, guide ; seem to be a compromise between the Relative and Causative conjugations.

#### IV. FREQUENTATIVE CONJUGATION.

48. This is used to express repeated or continuous action ; and is formed by suffixing *ga* to the radical, thus : *janja*, work ; *janjaga*, work continually ; *jenla*, look ; *jenlaga*, look continuously.

#### V. REFLEXIVE CONJUGATION.

49. Verbs in this Conjugation have their subject and object identical ; corresponding to the Middle Voice in Greek, and the Hithpaël Conjugation in Hebrew. It is formed by changing the initial consonant of the radical into its reciprocal, and prefixing *sy*, thus : *ajonla*, he killed ; *asyayonla*, he killed himself ; *am'pi*, he has improved ; *asyamepi*, he rectified himself ; *aboli*, he struck ; *asyawoli*, he struck himself ; *e jovunla*, she is washing ; *e syayovunla*, contracted into *e syâvunla*, she bathes.

#### VI. RECIPROCAL CONJUGATION.

50. This is formed by suffixing *nla* to the radical ; as, *wi kamba*, they talk, or speak ; *wi kambanla*, they converse, talk together ; *wi tōnda*, they love ; *wi tōndanla*, they love each other ; *wi jomanla*, they dispute.

#### VII. INDEFINITE CONJUGATION.

51. This is formed by reduplicating the radical, and changing the initial consonant of the reduplication into its reciprocal, thus : *e kamba*, he speaks ; *e kambagamba*, he babbles, talks at random ; *e kēnda*, he goes, walks ; *e kēndagēnda*, he walks to and fro with no object.

These Conjugations are exhibited at one view in the following table :

- |                              |                                      |
|------------------------------|--------------------------------------|
| 1. Radical Conjugation.—     | <i>kamba</i> , speak.                |
| 2. Caus.                   “ | <i>kambiza</i> , cause to speak.     |
| 3. Relative             “    | <i>kambinla</i> , speak for another. |
| 4. Frequent've       “       | <i>kambaga</i> , speak continuously. |

or



5. Reflexive Conjugation.—*syagamba*, speak to oneself.
6. Reciprocal       “       *kambanla*, converse.
7. Indefinite       “       *kambagamba*, babble.

The 5th, reflexive form, is seldom, if ever, used with *kamba*, but is inserted for uniformity.

There is a variety of other forms of modifying the signification of words, but they are irregular verbs, thus: *mi nya*, I eat; *mi nyezə*, I feed him; *mi jōnga*, I drink; *mi jōnjě*, I cause him to drink, or give him drink. And there is another meaning to the word *nyeza*, feed; *nyeza miě ibe sam*, *hence* cause me to eat my sin, or, annihilate me my sin. No one word is properly used in all these Conjugations.

#### COMPOUND CONJUGATIONS.

52. By combining two or more of the simple conjugations, we may form as many more. Thus the causative and frequentative combined, form *kambizaga*, cause to speak continually. The causative, relative, and frequentative form *kambinlazaga*, to cause to speak to, or for, another continuously. But the following table will exhibit this to the eye better than words can describe it:

#### TABLE OF COMPOUND CONJUGATIONS.

1. *kambizaga*, causative and frequentative.
2. *kambinlaga*, relative and frequentative.
3. *kambinlaza*, relative and causative.
4. *kambinlazaga*, relative, causative, and frequentative.
5. *kambagambaga*, indefinite and frequentative.
6. *kambagambiza*, indefinite and causative.
7. *kambagambizaga*, indefinite, causative and frequentative.
8. *kambagambinla*, indefinite and relative.
9. *kambagambinlaga*, indefinite, relative, and frequentative.

This table might be extended, but this is deemed sufficient, and not many single words can be used with all these conjugations; and not many of them are in common use with any

words. But any adult native will understand and use all these, and more, if need be. Each has a well-defined meaning; and each can be inflected through all the voices, modes, and tenses, by the same rules and principles as in the radical conjugation. The Voices, Modes, and Tenses are all formed on the initial and final syllables of the compound conjugations, indicating that the augments are considered as parts of the words themselves.

Many verbs whose radicals are neuter or intransitive, are made transitive by some of the conjugations.

Most of the verbs have not only an active and passive form, but a negative, active, and passive form; and verbs in the middle voice take the negative form.

53. Negation is expressed: 1st. By the particle *pa*, coming immediately before the verb; thus, *o pa bela*, you do not want; *e pa bia*, he has not come; *wi pa kěnda*, they have not gone. This particle is used principally, if not wholly, with the indicative mode, present tense. 2d. By an accent, usually on the first syllable of the verb, but sometimes on the auxiliary to the verb; and this accent often changes the tense, without changing the form of the verb. Thus: *Mi kěnda*, I go; *mi kěnda*, I did not go; emphatic, *mi kěnda du*, I did not go at all, *du* being the radical syllable of the word all; *mi agěnde*, I will not go—positive refusal. This negative accent troubles not only foreigners, but even natives, intelligent and educated in their way, and sometimes they change the structure of a sentence, that they may be sure not to be misunderstood as expressing an affirmative when they mean a negative, or a negative when they mean an affirmative. In the future it changes neither form or tense; thus, *e be kěnda*, he will go; *e be kěnda*, he will not go; *mi nkamba*, I did not speak. Here a nasal sound, expressed by *n* prefixed to the verb, makes an element in the negation. There are also words which seem to be of themselves negatives, and contain in themselves the substantive verb *re*: *azyele*, he is not; *azyā*, contraction of the former, and used as a substantive. *Ga miě*, not me, or not I; used in prompt denial. These



last three words, each may take all the personal pronouns immediately following. *Aranga miě*, not me. When a pronoun, subject of a verb, follows the verb, it always takes the objective form.

#### MODES.

54. The Mpongwe verb has five modes; the Indicative, Imperative, Subjunctive, Potential, and Infinitive. These are identical with the modes as defined in English grammars. The Indicative is here treated as the radical form of the verb. All the tenses are used in this mode.

55. The Imperative is formed from the Indicative by changing its initial into its reciprocal consonant; thus, *mi kěnda*, I go; *gěnda*, go thou; *e panga*, he makes; *vanganli*, make ye; *azue těnda*, we write; *rěndanli*, write ye. There are contracted forms of certain verbs, used only in the imperative; thus, *oka*, go ahead; *okanli*, go ahead ye, from *kěnda*, go; *oĩro*, come on; *ovĩroanli*, come on, from *bia*, come; *yogo*, come; *yogonli gunu*, come ye here, seems to be a verb used only in the imperative.

#### SUBJUNCTIVE MODE.

56. The characteristic of this mode is *a* prefixed to the radical form of the verb, both in the conditional and conclusive members of a sentence. The conditional particle, in the present tense, is *ja*; and the conclusive, *gamběnlě*; *ja mi akěnda go nkala, gamběnlě mi ajenlě*, if I go to town, then I see (or shall see) him. This is the common simple form. But a clause coming between the conditional and conclusive members of the sentence, often causes *gamběnlě* to be dropped. But the tenses vary these particle signs of the subjunctive mode, as will be seen by the following example: *Ndo aroe 'nlě, Krais e tongwa, gavánlă ikambinli sazyo n'osaon w'an-yawě*, But if Christ be not risen, or have not risen (Greek, Perf. Passive), then is our faith vain.

In the perfect tense, *kánle* is the sign of the subjunctive in the conditional sentence, and *gavánlă* in the conclusive; and,

in simple consecutive sentences *a* is prefixed to the verbs in both.

#### POTENTIAL MODE.

57. The characteristics of this mode are, changing the initial consonant of the radical into its reciprocal, and the final *a* into *e*, and placing the particle *ga* before the verb, thus :

*mi ga gēnde go mkala,*

I must go to town.

*azue ga gambe nla wao,*

we must speak with them.

*oywanla e ga rōnde ngi yě,*

child he must love mother his.

*anlaga wi ga venginle gw'elende,*

people they must wait in boat.

For urgency the plural takes the ending of the imperative plural :

*azue ga gēndenli,*

we must surely go.

Another form of the Potential Mode retains the form of the radical, and takes the auxiliary *kā* instead of *ga*, and the subjective of the verb is usually in the objective case :

*Awě kā janja ?* You can work ?

*Ih, miě kā janja.* Yes, I can work.

With the auxiliary *tā* the same forms hold.

#### INFINITIVE MODE.

58. The sign of the infinitive is *go*, before the radical form of the verb, thus : *Mi kēnda g'olomba go kola*, I go up the river to trade. But when the infinitive follows immediately the preceding verb, the particle *go* is dropped :

*e bele fwinlia*, he wants to return.

*mi kě kove nkavi*, I go bring the oar.

Here *kě* is a contraction from *kēnda*, go. *Mi tōnde nēnga*, I love to learn. The verb *tōnda* is also used with another meaning, *arōnde kēnda*, love not to go ; or, never mind going.

This mode is also used thus: *are go kěnda*, he is to go. Another structure makes a greater change: *w'akěndi go janja alěng' ipa*, they went to work and get pay. *Alěng'* is here in the conjunctive form, and retains the same mode and tense as the preceding verb.

## TENSE, NUMBER, AND PERSON OF VERBS.

59. Except in the imperative plural, verbs have no change or form for number or person.

Four consecutive tenses are formed by changes on the verb, without the aid of auxiliary particles.

60. The Present tense is identical with the English. *E kěnda*, he goes.

The immediate Past tense is formed from the present by dropping *e* and prefixing *a*, thus: *akěnda*, he has gone; but is within sight, or call. Whether the personal pronoun *e*, of the present, is changed to *a*, and is still a pronoun, or whether the *a* is to be construed in some other way, is not yet settled.

61. For want of a better term we designate another the Paulo Past tense. It indicates time farther advanced than the immediate past, but not extending beyond to-day. It is formed from the immediate past by changing final *a* into *i*, thus: *akěndi*, he has gone.

62. The historical tense indicates indefinite past time, not including the present day; and is formed from the paulo past tense by changing the initial consonant into its reciprocal, thus: *agěndi*, he went.

63. The perfect tense is formed by placing the substantive verb *are* as an auxiliary before the radical, and the particle *pa* after it, thus: *are kěndaga pa*, he has gone.

Another construction puts the subject of the verb between the auxiliary and the verb, thus:

*yi re miě fela pa g'ogâ wâ,*  
which I have put in hand thine.

But here *miě*, nominative to *fela*, is in the objective form.

64. The pluperfect tense is formed by placing the past

tense of the substantive verb *duo* before the paulo past tense of the verb, thus : *aduo akëndagi*, he was, he went ; or he had gone ; or, *mi aluo mi akëndagi*, I was, I went, or I had gone.

65. The first future tense is formed by placing before the radical the auxiliary particle *be*, thus : *e be kända*, he will go ; *wi be kända*, they will go.

66. The second future is formed from the first future by placing before it the substantive verb *duo* in the immediate past tense, thus : *aduo e be kända*, he will have gone ; or, literally, he was, he will go.

67. There is also another form of a past tense used in narration, but becoming obsolete. This form also takes the nominative after the verb, and then repeats the verb in a different form, thus :

*Nle be bulia Anyambië arculinië Noah, inlë,*  
And spake God He spake to Noah thus.

The initial particle *nle* is frequently omitted. There are other tenses formed by accents, which will be better illustrated in the paradigm of the verb.

#### IRREGULAR VERBS.

68. These are not numerous, neither is it necessary to give a full list, or an extended analysis of them. *Avoro*, know ; used only in the present indicative, and used regularly with all the numbers and persons of the personal pronouns :

*Agami*, dislike ; same rule as above.

*Oka*, sin. *Okanli*, pl., go ahead.

*Oviro*, sin. *Oviroanli*, pl., come on.

The last two used only in the imperative.

*Oka* is doubtless contracted from *kända*, go. *Oviro* is also contracted from *bia*, come. *Bia*, come ; *mia*, know ; and others containing only a diphthong, are treated as monosyllables, and are formed like *pa* and *nya*, to give, eat ; thus : *mi pa*, I give ; *mi a penli* I have given ; *mi avenli*, I gave.

*Gě nya*, go, eat; and some others are contractions, and used only in the indicative and imperative. *Toa* is used as an auxiliary, sometimes as a principal verb, but usually with a conditional sentence. Some of the substantive verbs are also irregular.

SUBSTANTIVE VERBS.

69. There is a number of verbs used with this signification, but most of them with other meanings. *Re* is used exclusively to express existence, as, *are*, he is; *yi re*, it is; and is used only in the present tense. *Pegaga* is a regular verb, used principally to express existence in the past tenses.

*Doanla* is also a regular verb, used to express existence, but more commonly has the meaning of dwelling. *Duo* is a contraction from *doanla*, sometimes used to express being, but more commonly is an auxiliary to form tenses, thus: *aduo akëndagi*, he had gone, or he was, he went.

*Nle* answers often the purpose of a verb of existence, but its nominative is always in the objective form, and usually comes after the verb, as, *nle miě*, it is me. *Toa* is also used in the sense of to be, and to become, thus: "*Sambo atoe miě mbia, atoe wao mbia, 'yenlâ agambinli zue, yenlâ kě ayiviri nluē*": "Therefore, whether it be I, whether it be they, so we preached, and so ye believed." 1 Cor. xv. 11.

"*Are kě toa pa k'olond' alonga,*"

He has also become the fruit first.

*Toa* is a regular verb, used in most of the modes and tenses.

SUBSTANTIVE VERBS NEGATIVE.

70. There are a number of words that express negation of existence or denial of fact, and are used principally in the present tense.

*Aranga yě*, not him; *aranga nluě*, not you. *Ga*, contraction of *aranga*, and used in strong positive denial; *ga miě*, not me. *Zyele*; *azyele*, he is not; *wi zyeli*, they are not; *yi zyele*, it is not. Contracted, *azyē vâvâ*, he is not there. *Zya*, contracted from same, and with *a* prefixed, makes sub-



junctive mode; *azyā miě, gamběnlě apera*, if not for me then he had perished; *azyā wě, gamběnlě mi ajua*, if not for you then I had died.

Most of these words, followed by the preposition *nli*, express possession or ownership, thus: *are nli njali*, he has a gun; *wi re n'adambě*, they are with (or possess) sheep. So also the negative; *azyele nli nyare*, he is not with (does not possess) a cow; *azyē n'ezāma*, he has not a thing.

The regular substantive verbs express the same in the past tenses. All might be arranged in modes and tenses, but with the irregular it would be only a repetition of the numbers and persons of the pronouns.

#### PARTICIPLES.

71. Not every word that we translate from the Mpongwe by a participle, or that we are compelled so to translate, can properly be called a participle. It is doubtless difficult to distinguish all the forms that might be placed under this part of speech, but a few will be noticed.

72. The most numerous class of participles is that formed by prefixing *n* to the frequentative conjugation, thus: *denda*, do; *ndendaga*, doing; *kěnda*, go; *nkěndaga*, going. This is frequently used with an emphatic repetition after the same verb, thus: *e janja njanjaga*, he works working, or he works vigorously and continually; *e jufa njufaga*, he steals stealing, or he does nothing but steal. It is formed also with the reciprocal and frequentative conjugations, thus: *janja*, work; *anlome n'anlome njanjanlag' agamba mi ntyānli*, men with men working that which is unseemly; working mutually, intensely and incessantly.

73. Another form of expression we are compelled to translate with a participle, but the analysis of the Mpongwe sentence is somewhat doubtful:

*Tombare p'anto n'awanla,*  
Throwing out women and children;

or,

Besides women and children.

Another form is this :

*Ngwe avienli, oywanli yě juwa pa,*  
The mother came, her child having died.

*Awě vie n'l'iněnga, kâ kěnda go nkala,*  
You having finished learning, can go to town.

*Njâgu jono pa, anlga w'anyenli yě,*  
Elephant being killed, the people they ate him.

There is also another form of the passive :

*N'avegagiě gogo g'orove, syâriago nle Setan.*  
And he was there on the desert tempted by Satan.

# P A R A D I G M

## OF THE

### REGULAR VERB *KAMBA*, TO SPEAK.

---

RADICAL CONJUGATION.  
ACTIVE AND PASSIVE VOICES.  
NEGATIVE AND AFFIRMATIVE.  
INDICATIVE MODE.

#### *Present Tense.*

- |     |        |   |       |   |
|-----|--------|---|-------|---|
| 74. | Affir. | { | Act.  | <i>e kamba</i> , he speaks.                       |
|     |        |   | Pass. | <i>e kambo</i> , he is spoken.                    |
|     | Neg.   | { | Act.  | <i>e kamba</i> , he does not speak.               |
|     |        |   | Pass. | <i>e kambo</i> , he is not spoken.                |
|     | Neg.   | { | Act.  | <i>a gambe</i> , he does not speak (intensive).   |
|     |        |   | Pass. | <i>a gambo</i> , he is not spoken to (intensive). |

#### *Immediate Past Tense.*

- |     |        |   |       |   |
|-----|--------|---|-------|---|
| 75. | Affir. | { | Act.  | <i>a kamba</i> , he spoke (within an hour, or two). |
|     |        |   | Pass. | <i>a kambo</i> , he was spoken “ “ “                |
|     | Neg.   | { | Act.  | <i>e pa kamba</i> , he spoke not.                   |
|     |        |   | Pass. | <i>e pa kambo</i> , he was not spoken.              |

#### *Paulo Past Tense.*

- |     |        |   |       |   |
|-----|--------|---|-------|---|
| 76. | Affir. | { | Act.  | <i>a kambu</i> , he spoke (to-day, an hour past).       |
|     |        |   | Pass. | <i>a kambio</i> , he was spoken (to-day, an hour past). |
|     | Neg.   | { | Act.  | <i>e pa kamba</i> , he did not speak.                   |
|     |        |   | Pass. | <i>e pa kambo</i> , he was not spoken.                  |



*Historical Tense.*

77. 

Affir.	{	Act.	<i>a gambi</i> , he spoke.
		Pass.	<i>a gambio</i> , he was spoken.
Neg.	{	Act.	<i>e kamba</i> , he did not speak.
		Pass.	<i>e kambo</i> , he was not spoken.

*Perfect Tense.\**

78. 

Affir.	{	Act.	<i>are kamba pa</i> , he has spoken.
		Pass.	<i>are kambo pa</i> , he was spoken.
Neg.	{	Act.	<i>e pa kamba</i> , he has not spoken.
		Pass.	<i>e pa kambo</i> , he was not spoken.

*Pluperfect Tense.*

79. 

Affir.	{	Act.	<i>a luo akambi</i> , he had spoken.
		Pass.	<i>a luo akambio</i> , he had been spoken.
Neg.	{	Act.	<i>e duo akambi</i> , he had not spoken.
		Pass.	<i>e duo akambio</i> , he had not been spoken.

*First Future Tense.*

80. 

Affir.	{	Act.	<i>e be kamba</i> , he will speak.
		Pass.	<i>e be kambo</i> , he will be spoken.
Neg.	{	Act.	<i>e be kamba</i> , he will not speak.
		Pass.	<i>e be kambo</i> , he will not be spoken.

*Second Future Tense.*

81. 

Affir.	{	Act.	<i>e be duo akambi</i> , he will have spoken.
		Pass.	<i>e be duo akambio</i> , he will have been spoken.
Neg.	{	Act.	<i>e duo agambi</i> , he will not have spoken.
		Pass.	<i>e duo agambio</i> , he will not have been spoken.

## IMPERATIVE MODE.

*Affirmative Active.*

82. 

Radi. Conj.	{	Sing.	<i>Gamba</i> , speak.
		Plu.	<i>Gambanli</i> , speak ye.
Radi. Conj.	{	Sing.	<i>Gambare</i> , speak (emphatic).
		Plu.	<i>Gambarenli</i> , speak ye (emphatic).

Caus. Conj.	{	Sing.	<i>Gambiza</i> , cause to speak.
		Plu.	<i>Gambizanli</i> , cause ye to speak.
Caus. Conj.	{	Sing.	<i>Gambizare</i> , cause to speak (emphatic).
		Plu.	<i>Gambizarenli</i> , cause ye him to speak (emphatic).

*Remark.*

All the simple and compound conjugations form their imperatives by the same rules.

*Affirmative Passive.*

83. Radi. Conj.	{	Sing.	<i>Gambo</i> , be spoken.
		Plu.	<i>Gambonli</i> , be ye spoken.
Caus. Conj.	{	Sing.	<i>Gambizo</i> , cause to be spoken.
		Plu.	<i>Gambizonli</i> , cause ye to be spoken.

*Remark.*

In the passive voice the imperative mode is less used out of the radical conjugation.

*Negative.*

84. Sing.	<i>agamba</i> , speak not.
Plu.	<i>agambanli</i> , speak ye not.
Sing.	<i>arānde, kamba</i> , you need not speak.
Plu.	<i>arānde kambenli</i> , ye need not speak.
Sing.	<i>Rig' agamba</i> , leave not speak (Doub. Neg.)
Plu.	<i>Rig' agambanli</i> , leave not speak ye (Doub. Neg.)

*Remark.*

The simple verb takes the negative accent on the second vowel, and the prefixed *a* makes a part of the negative element. The auxiliary verb *tōnda*, to love, takes the accent in the same manner. The auxiliary *tiga*, to leave, contracted to *Rig'* in imper., throws the negative accent on to the initial vowel of the verb, making a double negative. In the expression (very common) *rige kamba*, the form and force of the negative is in the auxiliary *rige*, leaving the verb in the form of the indicative present.

## SUBJUNCTIVE MODE.

*Present Tense.*

85.    {    Act.    *Ja mi akamba*, if I speak.  
       Affir. {    Pass.    *Ja mi akumbo*, if I am spoken.  
       Neg.    {    Act.    *Ja mi agamba*, if I speak not.  
               {    Pass.    *Ja mi agambo*, if I am not spoken.

*Imperfect Tense.*

86.    {    Act.    *Kânle mi akambi*, if I spoke.  
       Affir. {    Pass.    *Kânle mi akambio*, if I was spoken.

*Historical Tense.*

87.    {    Act.    *Kânle mi agambi*, if I spoke.  
       Affir. {    Pass.    *Kânle mi agambio*, if I was spoken.  
       Neg.    {    Act.    *Kânle mi nkamba*, if I did not speak.  
               {    Pass.    *Kânle mi nkambo*, if I was not spoken.

*Perfect Tense.*

88.    {    Act.    *Aroe inlě mi akambi*, if I have spoken.  
       Affir. {    Pass.    *Aroe inlě mi akambio*, if I have been spoken.  
       Neg.    {    Act.    *Aroe inlě mi kamba*, if I have not spoken.  
               {    Pass.    *Aroe inlě mi kambo*, if I have not been spoken.

*Pluperfect Tense.*

89.    {    Act.    *Kânle mi aluo mi akambi*, if I had spoken.  
       Affir. {    Pass.    *Kânle mi aluo me akambio*, if had been "  
       Neg.    {    Act.    *Kânle mi nduo mi akambi*, if I had not "  
               {    Pass.    *Kânle mi nduo mi akambio*, if I had not  
                           been spoken.

## CAUSATIVE CONJUGATION.

*Present Tense.*

90.    {    Act.    *Ja mi akambiza*, if I cause to speak.  
       Affir. {    Pass.    *Ja mi akambizo*, if I am caused to speak.  
       Neg.    Same as the radical conjugation.

*Imperfect Tense.*

91. Affir. { Act. *Kânle mi akambizi*, if I caused to speak.  
 { Pass. *Kânle mi akambizio*, if I was caused to speak.

*Historical Tense.*

92. Affir. { Act. *Kânle mi agambizi*, if I caused to speak.  
 { Pass. *Kânle mi agambizio*, if I was caused to speak.  
 Neg. { Act. *Aroenli mikambiza*, caused not to speak.  
 { Pass. *Aroenli mi kambizo*, if was not caused not to speak.

*Perfect Tense.*

93. Act. *Kânle mi are kambiza pa*, if I have caused to speak.  
 Pass. *Kânle mi are kambizo pa*, if I have been caused to speak.

*1st Pluperfect Tense.*

94. Affir. { Act. *Kânle mi aduo mi akambizi*, if I had caused to speak.  
 { Pass. *Kânle mi aduo mi akambizio*, if I had been caused to speak.  
 Neg. { Act. *Kânle mi nduo mi akambizi*, if I had not caused to speak.  
 { Pass. *Kânle mi aluo mi akambizio*, if I had not been caused to speak.

*2d Pluperfect Tense.*

95. Affir. { Act. *Kânle mi aluo mi agambizi*, if I had caused to speak.  
 { Pass. *Kânle mi aluo mi agambizio*, if I had been caused to speak.  
 Neg. { Act. *Kânle mi duo mi agambizi*, if I had not caused to speak.  
 { Pass. *Kânle mi duo mi agambizio*, if I had not been caused to speak.

NOTE.—The formation of tenses, and also of the forms of the negatives, are the same in the remaining Simple and in all the Compound Conjugations.

The correlative of *Ja* or *Jâgâ*, is *Gamběnlě*. The correlative of *kânle* is *Gavânlâ*. Example:

*Ja mi akěnda, gamběnlě awě kâ tiganla,*  
 If I go then you can remain.  
*Kânle o luo věnlâ, gavânlâ . . . e tâ juwa du.*  
 If thou hadst been here, then . . . he had not died.

JOHN xi. 32.

POTENTIAL MODE.—RADICAL CONJUGATION.

*Present Tense.*

96. Affir. { Act. *Miě kâ kamba*, I can speak.  
           { Pass. *Miě kâ kambo*, I can be spoken.  
       Affir. { Act. *Mi ga gambe*, I must speak.  
           { Pass. *Mi ga gambo*, I must be spoken.  
       Neg. { Act. *Mi agamba*, I must not speak.  
           { Pass. *Mi agambo*, I must not be spoken.

*Perfect Tense.*

97. Affir. { Act. *Mi atâ kamba*, I might speak.  
           { Pass. *Mi atâ kambo*, I might be spoken.  
       Neg. { Act. *Mi tâ kamba*, I could not speak.  
           { Pass. *Mi tâ kambo*, I could not be spoken.

*Pluperfect Tense.*

98. Act. *Mi arâ kambî*, I might have spoken.  
       Pass. *Mi arâ kambio*, I might have been spoken.  
       Act. *Mi ntâ kamba*, I might not have spoken.  
           *Mi ntâ kambo*, I might not have been spoken.

INFINITIVE MODE.

99. *Akěndi go kamba*, he went to speak.  
       *Akě' kamba*, he went to speak.  
       *Are go janja*, he is to work.  
       *Aleganli go kamba*, forbid not to speak.  
       *E toa go juwa*, he goes to die.  
       *E kěnda go kola*, he does not go to trade.

*Go* is the proper sign of the infinitive, but in the following examples *go* is omitted :

*Ebele noge nago*, he wants to build a house.

*Mi tñde kole mpunji*, I love to buy ivory.

*Zunge kore nkavi*, quick bring an oar.

In these examples the governing verb coming directly before the infinitive, drops *go*, and changes final *a* into *e*, and the verbs *noge*, *kole*, and *kore* coming directly before nouns commencing with a consonant, change the normal *a* into *e*.

#### PARTICIPLE.

##### *Present Tense.*

100. Act. *Nkambaga*, speaking.  
 Pass. *Nkambago*, spoken to.  
 Act. *Kambinlaga*, speaking with.  
 Pass. *Kambinlago*, spoken with.

##### *Past Tense:*

- Act. *Kambaga pa*, having spoken.  
 Pass. *Kambago pa*, having been spoken.  
*Tombare pa*, having thrown out.  
*vie nli janja, ká vange sheva*,  
 having finished working, then play.

#### A LIST OF SOME ADVERBS.

- Baraba*. Near, in time or place, or number.  
*Baraba nli mpánlá*, near the path.  
*Baraba n'ompuma w'ará*, near a whole year.  
*Baraba nli ntausen*, near a thousand.
- Bo*. Far off. *Are bo*, he is far away.
- Bunya*. At dawn. *Bunya, gambénlě azu' akëndga*.  
 In the early dawn, then we go.
- Bwěbwě*. Openly, boldly.
- Go bui*. Openly, boldly. *E kenda go bni, ndo mpanginli ga ntyària*, he walked not openly, but as it were in secret.

- Buku.* Openly, plainly, from v. *bukunla*, to speak boldly ; intensive, *bukunla buku*.  
*Nl' ačukunliě igamba měnyānlā buku,*  
 and he opened word that boldly, plainly.
- Dadiě.* Only. *Miě dadiě?* I only ?
- Dava.* Far off. *Elende zi re dava*, the boat is far away.
- Davadava.* Intensive of last.
- Genlā.* Neither. *Mi kamba nla wao, genlā pikilia oson mēwānlā*, I did not speak at all with them, neither think of that affair.
- Gobosyo.* Ahead. *Are gobosyo*, he is ahead.
- Gogo.* There. *Wi kěnda gogo*, they go there.
- Gontye.* Below. *Wi re go ntye*, they are on the ground.  
*Wi suminla go ntye*, they descend to earth.
- Gotěvčnlā.* Just now. *W'apegaga gunlu gotěvčnlā*,  
 They were here just now.
- Gunlu.* Here. *Are gunlu*, he is here.  
*Yogo gun*, come here.
- Gw'igonlo.* Above. *Inyānli si dogwa gw'igolo*,  
 birds they fly above.  
*Vuginlia yi dandalanda go ntye*,  
 insects they crawl on the earth.
- Jajangwe.* Presently. *Mi bia jajangwe*, I come presently, by and by.
- Jānli.* Day before yesterday.
- Jau.* Yesterday.
- Kěndekende.* Softly, softly. *Gěnda nla yě kende kende kānde are nla sijágá*, go with him very softly, because he is very sick.
- Kwěkwě.* Sufficient.
- Kwě.* Very little. *Gěnda kwě*, go a little way.  
*Zyusya kwě*, move along a little.
- Kwěrimo.* Little shut them, a wink, an instant.
- Mbiambiě.* Well. *Ore mbiambiě?* are you well ?
- Měnlě.* To-morrow. *Mibia měnlě*, I come to-morrow.
- Nlěnlā.* To-day. *E kěnda nlěnlā*, he goes to-day.



- Nlèganlèga.* Quickly. *Gěnda nlèganlèga*, go in haste.
- Ngwa.* Shut. *Nago yi re ngwa*, the house is shut.
- Njě.* Ajar. *Igugi nyi re njě*, the door is ajar.
- Nlânlá.* Thus, so. *Atoe nlânlá*, it happened thus.
- Nlěnlá.* To-day.
- Nyawě.* No. *O kěnda?* do you go? *Nyawě*, no.
- Nyawěnyawě.* To no effect, for nothing. *Azw' akěndi vâ nyawěnyawě*, we went for nothing.
- Nyawěge.* No, sir-ee, by no means. *Gěnda nla miě. vâvâ*, go with me there. *Nyawěge*, by no means.
- Pekěpekě.* Contracted from *pe kěnda, pe kěnda*, still going, still going; forever and ever.
- Pele.* Soon, quickly. *Gěnda pele*, go soon, immediately.
- Piěřě.* Near. *Atoenli piěřě n'owatanga*, he has come near the ship.
- Polo.* Very. *E jâgâ polo*, he is very sick.
- Rěgâ.* Crookedly. *E kěnda rěga*, he walks crookedly.
- Relanganlo.* Crosswise. *Rere yi re relanganlo*, the sticks are crosswise, or crossed.
- Tětěvěnlá.* Just now. *Abia tětěvěnlá*, he came just now.
- Vanga.* So. *Vanga-nlânla, mi agende*, even if so, I will not go.
- Vâtěvěnlá.* Just now. *Ajanja vâvâ vâtěvěnlá?* he was working there just now.
- Vâvâ.* There. *E doanla vâvâ*, he lives there.
- Věi.* Here. *Are vei*, he is here.
- Vendetua.* Perhaps. *Vendetua wi bia*, perhaps they will not come.
- Vende.* Lest. *Gěnda năganěga, e vende pera,*  
Go quickly lest he escape.
- Věnlá.* Here. *Wi bia věnlá*, they come here.
- Via.* Entirely. *W'anyenli sodu via*, they have eaten all entirely.
- Viaganlo.* Beyond. *W'akendi viaganlo n'owatanga*,



they went beyond the ship ; more than.  
*Winlâ w'anlengi viaganlo nla mēwānlâ*,  
 these learned more than those.

*Yenlâ*. So. *Yanja yenlâ*, work so.  
*Donga*. First. *A donge kēnda*, he first went.  
*Sunga*. Quickly. *Zunge bia*, quickly come.

Many adverbs are used as adjectives, and in the same form. The last two adverbs in the list are specimens of a large class in the form of regular verbs, used adverbially, in the different modes and tenses, and uniformly standing next before the principal verb.

102. For an imperfect list of Prepositions, Conjunctions, and Interjections, see Paragraphs 37, 38, 39, 40.

## SYNTAX.

### NOUNS.

103. Every proper name, or name of person, standing before the verb, takes the personal pronoun between it and the verb, thus : *Njiwo e kēnda go nkala*, Njiwo she goes to town. *Angile e kole mpunji*, Angile he buys ivory.

Every common noun also takes its definite pronoun in the same manner, thus :

*Mbonli yi bia*, the goat it comes.

*Izyáge nyi dogwa*, the duck it flies ; and

*Izyáge ny'adogwi*, the duck it flew.

In the last sentence *i* coming before *a* is dropped.

*Otutu wi panda*, the smoke it rises.

*Enlingo zi powa*, the tide it ebbs.

### NOUNS AND NOUNS.

104. The possessive case is formed by the use of the definite pronoun standing between the noun limited and the noun of possession, thus : *Nago y'Onlěmě*, the house of Onlěmě, or Onlěmě's house. *Nkavi y'elende zi Ntáká*, oar of the boat of Ntáká, or oar of Ntáká's boat. *Inyoi ny'oràmbá*, the voice of the trumpet.

In all cases the definite pronoun must agree in number and class with the preceding noun, thus : *Akándá mi ntyaga yi Keiya*, the plantains of Keiya's garden. In this sentence *mi* agrees in number and class with *akándá*, and *yi* with *ntyaga*. When the following noun commences with a vowel, the *i* of the definite pronoun (or articulation) is dropped, and the fragment, a consonant, is attached to the noun of possession with an apostrophe.

## NOUN AND ADJECTIVE.

105. The adjective which qualifies or limits the noun stands after it, and must be of the same number and class, thus :

*Nago mpolo*, house large.

*Sinago simpolo simbia*, houses large good.

*Ezango evolo*, book large.

*Yango volo*, books large.

*Olâvi ola*, river long.

*Ilâv' ila*, rivers long.

*Sijavi sida*, leaves long.

The same rule of arrangement and agreement applies to all the adjective pronouns. Instead of my house, it is house mine, book yours, hat his, etc.

106. For the use and construction of personal, definite, adjective, and interrogative pronouns, see Paragraphs 20-23, and 29-32.

## VERBS.

107. Usually in a direct affirmation or narration, the subject (or nominative) of the verb stands before it. But in a conjunctive sentence the subject of the verb follows it ; and if a pronoun, is incorporated with it after the manner of the Hebrew, thus : *Nl'awulinlië wao*, and said he to them.

In that sentence the preposition to, is contained in the verb itself. But if the subject be not a pronoun, the verb is repeated after the nominative, thus : *Nl'aveli Jôn avel' inlengi yě*. And called John, he called his disciples. *Nl'ayiviri Jisu awulinlia wao*. And answered Jesus and said to them.

In the above sentence, at the second verb, *awulinlia*, the initial *a* makes what is called the conjunctive form of the verb, which form is in very frequent use.

Nouns have no case form ; but wherever a pronoun is the subject of a verb and follows it, the pronoun takes the form of the objective case.

*Nl'awulinlië wao*, and he told them.

*Nl'awulinlio yě nla wao*, and was told him by them.

In the above sentences, one active the other passive, the *ě* and *yě* are both subjects of the verbs, and are both in the objective form.

When the subject of a verb is a noun, and comes before the verb, the personal pronoun uniformly stands between the noun and the verb, thus: *Angile e kamba*, Angile he speaks. *Sonia e janja*, Sonia he works.

*Mbonli yi re vâvâ*, the goat it is there.

A verb seldom follows a verb (in the same sentence) in the same form, though all be in the same mode and tense, thus: *Ndo rândanl' iloŵaloŵi yanli, kâ dende mbia, azunga*, but love your enemies, and do good, and lend. In this sentence the first verb, *rândanli*, is imperative plural; the second, *dende*, is in the form of the indicative present; the third, *azunga*, is the conjunctive form, which is the form of the imperative sin. with *a* prefixed. But frequently, when two or three verbs follow in a sentence as above, all in meaning in the imp. plu., the second takes the imp. plu. ending, and the third is in the conjunctive form, thus: *Rândanl' iloŵaloŵi yanli, kâ dendanli mbia azunga*.

108. One peculiarity of this language is the very frequent use of the passive voice. The natives love it. Instead of saying, And Jesus rebuked him, it is, *Nl'azěmbio yě nli Jisu*, and he was rebuked by Jesus. Instead of, Whatsoever thou shalt ask, it is, *Ezám' edri zi be bambio ndá*, Whatsoever shall be asked by you. *E tōndo n'anlaga*, he is loved by the people, and not, The people love him. *Inya si nyo miě*, food eaten by me.

### SALUTATIONS.

109. 1. *Sali*, singular.

*Salenli*, plural.

2. *Mbolo*, singular.

*Mboloanli*, plural.

The first is the salutation after long absence, or on the arrival of strangers. The host, sitting, receives them in silence, until all have been seated for a space of time. He then gives the salutation or welcome, *Salenli*, welcome. They respond,

*Ai, sali kě*, yea! welcome, thou. After a minute or two, and perhaps passing a few words, the host commences the common salutation, *Mboloanli*, and the response, *Ai, mbolo kě*, or *mboloanli kě*, if there be others with the host. If there be special friends, long separated, they throw their arms around each other's shoulders, with the salutation, *Samba*, strongly accenting the final syllable. The salutation always begins with the host, never with the visitor. If there be no salutation there is mischief intended. Depart.

If there be frequent meetings during the day, the pass-word is *abio*, sin., *abionli*, plu.

## ADIEUS.

110. *Mi akëndaga*, I am gone.

*Ai, gëndaga mbiambie*, yea, go prosperously.

*Mi akëndaganli*, plu., I am gone you.

*Ai, gëndaga mbiambiě*, yea, go prosperously.

*Azuě këndaganli*, plu., we are gone you.

*Ai, gëndaganli mbiambiě*, yea, go ye prosperously.

## ANOTHER FORM.

111. *Mi abia go tiginlá ojanli*,

I have come to leave thee, good-bye.

*Mi abia go panganla n'awě*, or *n'anluě*,

I have come to promise with thee, or with you.

The response is, *Gëndaga*, or *gëndaganli*, *mbiambiě*,  
Go thou, or go ye, prosperously.

NOTE 1.—In the above salutation, *Mbolo* is the adjective old, applied principally to persons. It is made into an irregular verb, imperative mode, and the plural is a regular imperative plural, *Mboloanli*.

NOTE 2.—The Mpongwe verb for salute is *bogizya*. If a person do not hear or heed a salutation, he is told, *e bogizyâ*, he salutes you; or, *mi abogizyâ*. To refuse a salutation is to offer the grossest insult, and a slave will resent it.

NOTE 3.—If a person be going to King George's, another will say to him, *Wogizya miě Renjogo*. Salute, me Renjogo.

Or, *Wogizyanli miě anlaga wi re řâřâ*,

Salute ye me the people who are there.

## ELISIONS AND CHANGES OF VOWELS.

112. *Remark.*—Where euphony requires it, vowels are elided, or coalesce. The elision is usually made of the final vowel of the word standing first.

## VERBS.

113. A verb ending in *a*, followed immediately by a noun commencing with *a*, *e*, *i*, or *o*, elides its final vowel.

- E tōnd' awanla*, he loves children.  
*Venjavenj' agamb' ambia*, keep good words.  
*Avēdi' avia*, despise not the good.  
*E sungin' ikugi*, he saves the poor.  
*E jiv' ilasa*, he knock off an orange.  
*Wi ten' ikāndā*, they are cutting a plantain.  
*Azuē kot' idāmbē*, we catch a sheep.  
*Ũag' epwi*, bring a chair.  
*E bon' epokolo*, he puts on a hat.  
*O beg' erere zinganli*, you cut another's tree.  
*Gē dul' okāndā*, go pick cotton.  
*Abānj' omenlo wē*, he cut his finger.

Punctuation, or anything producing suspension of voice, or hiatus, between words, obviates elision or change of vowels.

## NOUNS.

114. Nouns ending in *a* elide the final vowel when standing next an adjective commencing with a vowel, only it coalesces with *o* into *ā*:

- Anlag' awenge*, people many.  
*Ab' ambia*, mangoes good.  
*Oma ompolo*, is *Om' āmpolo*, person large.  
*Ngw' ogāi*, mother-in-law.  
*Om' āmbia*, person good.  
 But *Owar' ompolo*, canoe large.  
*Ozy' ombia*, face beautiful.  
*Egar' evolo*, chest large.  
*Ezām' evia*, a thing good.



Prepositions are usually elided for euphony. *Go aṽienli anlaga aṽāri nli elende ezēnle*. This sentence is spoken, and properly written, thus :

*Gw'aṽien' anlag' aṽāri n'elend' ezēnlě,*

When came people other with boat other.

In *Gw'* the *w* is only a vinculum in place of *o*. The other four contractions follow the common rule of elision.

#### PRONOMINAL ADJECTIVES.

115. Nouns standing next before pronominal adjectives with final *a*, change *a* to *i*, thus : *igambi nyam*, my word ; *ivangi nyě*, his law ; *agāngi mazyo*, our spears. But, rather, *agāng' imazyo* ; *Igamb' inyam* ; *ivang' inyě* ; thus eliding *a*, and joining *i* to the pronoun, where it belongs.

Nouns terminating in other vowels remain unchanged, thus : *ikāndā nyě*, his plantain ; *imenlo yao*, their fingers ; *Owaro wazyo*, our canoe ; *Ozungē wā*, your Saviour. But write, *ikāndā 'nyě*, his plantain ; *iṁenlo 'yao*, their fingers ; *Ozungē 'wā*, your Saviour. For, ask a man, *elende zinlā za-mande* ? boat this whose ? He replies, *izam*. *Ozyědē winlā waman-de* ? this spoon whose ? He replies, *iwā*, yours. *Pokolo mēyā yamande* ? whose hats those ? He replies, *iyao*, theirs. Thus the *i*, which probably belongs to the pronominal adjective, in the first examples, has been transferred to the noun, and in the last examples has been elided. These are suggestions for consideration.

#### EWIRIA—DARK SAYINGS.

116. This is a language spoken only by the elders, and used only in their secret councils ; though the secret council may be held in open assembly. It is formed by changing words, and making a Babel. Tree, may mean a fish ; water, may mean a gun ; gorilla, may mean a ship, and life, may mean death. And the verbs are transmuted in the same manner. No cipher telegrams ever equaled it for confusion and ob-

securitv. And no man under twenty-five years of age is initiated into it, and then with the most binding oaths of secrecy.

### GENERAL REMARKS.

117. Although these Central and South African dialects be flexible, soft, musical, and abounding in euphonic concords, and though their grammatical structure be so methodical, consistent, and uniform, and the classification of the substantives and their adjuncts, and the conjugation of the verbs be almost unrivaled, yet it is not claimed that this is the perfection of a language for commerce, the arts, and sciences of a highly civilized state of society. But the present form of the Mpongwe language is amply sufficient for all present necessities, and its pliability will doubtless render it equal to all future contingencies. Many of the dozen and more conjugations will rapidly fall into disuetude, and most of the definite pronouns will be dropped. These changes will come gradually from necessity, and not by revolution or revisions.

The pliability of the language is seen in the rapidity with which it has been Christianized, and a large class of its words adapted to the expression of Christian ideas and principles in the translation of the whole New Testament and a part of the Old, and is readily understood by the people.

118. If one ask how the language of the Mpongwes has been cultured to such grammatical order and euphony, it will be difficult to answer.

119. If it be asked how it is kept in such exactness and purity without dictionary, grammar, spelling-book, or alphabet, there is a ready answer. A man's standing in society depends upon his speaking well, and that includes grammar, rhetoric, and elocution. A mother never allows ungrammatical speech or inaccurate pronunciation in the child. She says, *Epwi wilná*, chair this. The instant exclamation of the mother is, *Ei oy' wami! ngi yá mande?* Oh, my child! who is your mother? *Epwi zinlá*, putting emphasis on *zinlá*, that is not easily forgotten. If the child had said *oñenlo*



*winlá*, this finger, it would have been correct. But *epwi winla* could not be tolerated, except in a foreigner who is attempting to speak, and he will be tolerated in anything. Such a training will preserve the spoken language of a people in its purity, better than all the dictionaries and grammars that ever were written.

120. The Proverbs of the Mpongwes form a large part of their current literature, and their songs are never exhausted.

Solomon spake three thousand proverbs, and his songs were a thousand and five. But there is little probability that he originated three hundred of the proverbs, or one hundred and five of the songs.

Proverbs originate with the people, and probably most of them in the more primitive state of society. And the proverbs of the Mpongwes are worth preserving.



A

VOCABULARY

OF THE

MPONGWE LANGUAGE,

BY

AMERICAN MISSIONARIES,

AT

GABOON, WEST AFRICA.

NEW YORK:

MISSION HOUSE, 23 CENTRE STREET.

1879.



# MPONGWE DICTIONARY.

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## A.

- Abe*, 3 pl. Burying-place.
- Abio*, pl. *abioni*. Salutation for second meeting on same day.
- Abobo*, 3 pl. Lungs.
- Aboke*, a. Speckled.
- Abukwě*, 3 pl. Yaws.
- Aduně*, n. Small yellow bird.
- Agali*, 3 pl. Oil, vegetable or animal.
- Agamě*, v. Hate, ir. and def., used only in Indicative Present.
- Agěi*, a. Fresh (water), *see* Nkěi.
- Ajandi*, 3 pl. Apprehension, anxiety, sorrow.
- Aguga*, 3 pl. Trouble, distress, desolation.
- Ai*. Reply to the salutations, "Mbolo" and "Abio."
- Aka*, 3 pl. Sap.
- Akátálá*, 3 pl. *dově* *akátálá*. To kneel down, let set the knees.
- Akaga*. A head-warrior.
- Akete*. Aghast, ph. *syum'* *akete*.
- Akě*, 3 pl. Laughter.
- Akeěa*, pl. *akeěani*. Thank you, def. verb and n.
- Akoěa*. A head-wind.
- Akulu*, 3 pl. v. Bribe; pay for buying something for another.
- Akulu*. A disease of fingers and toes.
- Alatá*, 3 pl. Fellowship.
- Alugu*, 3 pl. Spirituous liquors, palm-wine.
- Amarakanlo*, 3 pl. Forks (of a road).
- Amānli*, 3 pl. Grass.
- Amālě*, 1 irreg. (s. and pl. same). A fabulous kind of animal.
- Ambiliě*, 3 pl. Modesty, false delicacy.
- Ambě-nlingo*, 3 pl. Milk.
- Aměnjě*, 3 pl. Peace, quiet.
- Ampandia*, 3 pl. Flood, flowing (of tide).
- Ampunli*, 3 pl. Foam, froth.
- Ande*, rel. pron. What.
- Angála*. Scarlet, colored cloth, red flannel.
- Aniko*, 3 pl. Swollen limbs from rheumatism.
- Anlingo*, 3 pl. Water.
- Anliěa* Apparition, any strange unaccountable thing happening, specter.
- Anliva*, 3 pl. Money, articles of trade, sometimes singular.
- Anka*, a. Privately, apart from others, alone.
- Anlango*, 3 pl. Smell, stench.
- Antyá-vinlā*, 3 pl. Sleep.
- Anluě*, pers. pron. 2d pl. Ye, you.
- Anyaměa*, 3 pl. Ebb (tide).
- Anyambiě*. The Creator, God.
- Alonga*, n. Former time, at first.
- Alongi bosyo*. Persons who have died before.
- Anyěgě*, 3 pl. The fringe of a cloth, etc.

- Aludofelia*, n. A tree, the bark of which is used in healing wounds.
- Ará*, a. All, whole, entire, complete.
- Are*, n. Poison.
- Aroñi*, 3 pl. *ex toñá*. Vomit.
- Asəgá*, 3 pl. Foretaste.
- Asisə*, 3 pl. Bashfulness.
- Atánlia*, a. Spotted.
- Atá*, aux. part. Had.
- Ati*, 3 pl. Fæces, excrement.
- Atinla*, 3 pl. Stern (of boat, canoe, etc.)
- Ařendə*, 3 pl. In place of.  
     { Take a hat in place of a chest.  
     { wáng' epokolo gwa' vende m' əgara.
- Ařoro*, v. ex. Know, def. v. only Indicative Present.
- Ařonlo*, 6 pl. Skill, cunning.
- Awangempondo*, n. A species of antelope.
- Awágá*, 3 pl. Palsy.
- Awə*, pers. pron. 2d sing. Thou, you.  
     emp. Thou, thyself.
- Ayenjinla*, ad. At day-break, early.
- Ayə*, pers. pron. 3d sing. He.
- Azuə*, pers. pron. 1st pl. We.
- Azuəmč*, pron. Ourselves.
- Azyingo*, 3 pl. Anguish, extreme.
- Azyo*, 6 pl. Mouth of a river.
- Azyile*, 3 pl. Pain, grief, danger.
- Azyigwazyigwa*. A small scrub.
- B.**
- Ba*, pl., *Bani*, ir. v. Here, take it; mostly in offering a thing.
- Ba*, ad. Down; in phrase, *bola ba*, throw down.
- Baga*, v. i. Bring, fetch.
- Baginlo*, v. in. To have a thing brought to one by chance.
- Bakabaka*, ad. All about, all over; of tracks on beach.
- Bala*, v. t. Inspect (a farm); to keep watch at night.
- Bala*. Awake.
- Baka*, v. i. To inquire the price of anything.
- Baka*, v. t. Kindle (fire).
- Baku*, part. To stumble.
- Bakunla*, v. t. Interfere, meddle; answer for another.
- Bambia*, v. t. Ask.
- Bamba*, v. t. Shine.
- Bambiza*, v. t. Cause to shine.
- Bañinla*, v. t. Blaze.
- Bañinlia*, v. t. Cause to blaze.
- Bandaninla*, v. t. Be careful of; mind.
- Banda*, ad. Tight; fast.
- Banda*, v. t. To have sexual commerce with.
- Bandiza*, v. t. Prostitute; cause to commit adultery.
- Bandanla*, v. t. Cohabit together, man and woman.
- Bandisa*, v. t. To make fast.
- Bangatia*, v. t. Jam, press, squeeze, crowd; to fasten with button.
- Bango*, ad. Cut asunder.
- Bango nla bango*. Trading without trust.
- Bangunlia*, v. t. Separate; divide.
- Bangwa*, v. t. Separate, divide; be apart.
- Bangwanla*, v. i. Separate from each other.
- Bana*, v. i. Be suspended, hung up.

- Banlia*, v. t. (*Kēlēkēlē*). Hang up, suspended.
- Bara*, v. in. To be in the habit of doing.
- Baraba*, ad. Near.
- Bare*, adverbial verb. Many times.
- Batia*, v. t. Join, put together.
- Bata*, ad. Perched, seated.
- Batañinla*, v. i. Alight.
- Bate-mpira*. A keg; powder.
- Baza*, v. t. (*Bazyā*). Skin; cut up animals and birds.
- Bá*, a. Alive.
- Bábá*, ad. Leaky.
- Bádia*, v. Be ungrateful, express ingratitude.
- Bálu*, v. in. To get up at night, to seek to destroy by witch poison.
- Báli*, ad. Clear, quite, wholly, entirely.
- Báli*, ad. Within.
- Bánda*, v. i. Ripen; red.
- Bándia*, v. caus. To ripen.
- Bánda*, v. i. To become angry.
- Bánjunla*. Finish off (a canoe, etc.)
- Bánla*, v. i. Rot.
- Bánja*, v. i. Cut, wound.
- Bánjanla*, v. i. To be cut with knife; wound.
- Bára*, v. t. Wear (clothes).
- Be*, aux. v. Will.
- Benga*, v. t. Name of a tribe.
- Bega*, v. t. Fell (tree).
- Bekelia*, v. t. Trust in.
- Bela*, v. t. Want, seek.
- Benda*, v. t. Be angry.
- Bendiza*, v. t. Cause one to be angry.
- Bendinla*, v. t. Be angry at any one.
- Benga*, v. t. Follow.
- Benginla*, v. i. To be, or come or go close to one.
- Benla*, v. i. Be or become hot, boil (water).
- Biba*, v. Stick a thing fast, seal.
- Beria*, v. To allay pain, apply medicine, stick on, as a plaster.
- Bērinla*, v. t. Accuse falsely.
- Bēdē*, t. ad. Indentation, bruised.
- Bēdia*, v. t. Bruised; indent.
- Bekunia*. Divide, break in two.
- Bēkwa*, v. i. Divide in halves.
- Bēngunla*, v. t. Define, explain, interpret.
- Bēnla*, v. t. Plant, bury.
- Bēm̄ba*, v. t. Watch, (a thief, etc.)
- Bēta*, v. t. Name; call; suppose.
- Bēta*, v. Suppose, mean.
- Bēya*, v. To luff.
- Bia*, v. i. Come.
- Bika*, v. t. Hate.
- Bilia*, v. t. Preserve the remains of a meal.
- Bilia*, v. t. To be shy of, coy, reserved, bashful; not forward.
- Bimbia*, v. t. Respect, reverence.
- Binda*, v. t. Knead, mix.
- Bindakanlia*, v. t. Mix.
- Binla*, v. t. Skim.
- Bioga*, v. i. Belch.
- Bira*. To stop people fighting; make peace.
- Biwiria*, v. t. Respect, reverence, regard, honor.
- Bo*, ad. Far away.



- Boanganya*, ad. Arrived at.  
*Boba*, a. Lop-sided, one-sided.  
*Bobiza*, v. t. Half sheet.  
*Boga*, v. t. Chew, masticate; to crack with teeth.  
*Boginla*, v. i. Cry aloud; bluster.  
*Bogizya*, v. t. Salute one with "*Mbolo*."  
*Bogianla*, recip. conj. Salute one another.  
*Boka*, v. t. Bark.  
*Boka*, v. t. Dig out (canoe).  
*Bokwa*, v. i. To cave in (well); grave; open.  
*Bolanganla*, v. i. Toss about, as canoe in wave.  
*Bolin'okuw' ikapa g'osaon*. To glory in.  
*Bola*, v. t. Whip, beat, strike.  
*Bola (njali)*. Discharge (a gun).  
*Bola* (as *ngáña*). Beat (drum).  
*Bola (itu)*. Crack (a joke).  
*Bola (epo)*. Use (indecent words).  
*Bola (ba)*, v. t. To throw down; e. g., a cow.  
*Bola (isapoga)*. To slap with open hand.  
*Bola (ikapa)*. To boast.  
*Bojwa*, v. t. Arrive; come; to go to a place.  
*Bojwa*, v. i. Appear in sight; be rich.  
*Bojwa*, v. i. Leak.  
*Bojwu*, n. Loom.  
*Bongumia*, v. To bubble up.  
*Bongunla*, v. t. To bring up an orphan.  
*Bongeni*. Bung.  
*Bonda*, v. t. Concert; a plan; cum *Mondá*.  
*Bonla*, v. i., *bonl'epokolo*. To put on a hat; cover a house; put on (hat).  
*Bonla*, v. t. Empty, pour out.  
*Bonlanla*, v. i. To upset, capsize.  
*Bonlio*, v. p. Be empty; destitute of, *abonlio anliwa*.  
*Bowunlia*, v. t. Appear; enrich.  
*Bozya*, n. To groan, or struggle in death.  
*Bosyo* (with *go*). Ahead, before.  
*Bá*, or *bǎ*, a. Alive.  
*Bǎnga*, v. t., or *bǎnga*. Take.  
*Bǎnginla*, v. t., or *bǎn*. Take away, deprive.  
*Bǎngò nǎlugu*, or *bǎngo*. Drunk.  
*Bu*, ad. Reclining, down.  
*Buǎbuǎ* (with *ga*). As well as.  
*Buǎ*, a. Dead.  
*Bue*, a. Open, unobstructed, clear.  
*Buka*. Strangle.  
*Buku*, ad. Plainly, openly, fearlessly (of speaking).  
*Bukunla*, v. t. Speak without fear, boldly, plainly.  
*Bulia*, v. t., *ja*. Say, tell, speak.  
*Bunja*, v. t. To break, or follow an animal.  
*Bunla*, vi. Be many; abound, increase.  
*Bunlia*, v. t. Make to be many, multiply, increase.  
*Bundě*. A small insect.  
*Bundu*, ad. Upside down.  
*Bundunla*, v. i. Boil (as spring of water).  
*Bundunla*, v. t. To stir.  
*Bundakanla*, v. t. Break, spoil.



*Bundakanla*, v. i. To spoil.  
*Bunya*, The next day.

*Bumba*, v. t. To go and get a wife.

*Bumba*, v. t. To snatch, as children, food.

*Bumbulia*, v. t. To scatter about and spoil.

*Buta*, v. t. Seek.

*Burinlia*, v. t., *nl'ompiza*. To dash one's self to the earth.

*Bwata*, v. t. To touch.

## D.

*Da, nda*, ad. Long.

*Dadiē*, ad. Alone.

*Daga*, v. i. Chirp, bleat, scream, squall.

*Dagalaga*, v. i. Complain, grumble.

*Daginla*, v. t. Desire, long for.

*Dalia*, v. i. Cross (river, etc.)

*Dambe*, ad. Soon.

*Damīnla*, v. t. To stretch or reach out.

*Danda*, v. t. Deny.

*Danda*, v. i. Creep, crawl; go on all-fours; walk.

*Dandua*, v. i. To be redeemed, redeem one's self.

*Dandunla*, v. t. Redeem.

*Daginla*, v. t. Lose utterly.

*Data*, v. To meet.

*Datunla*, v. i. Meet, assemble.

*Datiza*, v. t. Cause to meet or assemble.

*Daŋa*, v. and a. Tall, be tall; long; be distant.

*Daŋiza*, v. t. Make tall, lengthen, spin out; talk.

*Daŋinla*, v. i. Extend, reach after.

*Daŋia*, v. t. Give, entrust, bestow, hand to.

*Daŋadaŋie*, ad. Distance, far away.

*Dā*, ad. Silent, still.

*Dā*, contra. of *dako*. Master or mistress.

*Dādinla*, v. t. Peep, spy.

*Dāga*, v. t. Curse.

*Dākālia*, v. t. Bow (the head).

*Dāmba*, v. t. Conquer, oppress.

*Dānīnla*, v. t., v. i. Sink, drown.

*Dāndālia*, v. t. Flatter.

*Dāsya*, or *dāsyu*, v. t. Worthless, as fools.

*Dāŋa*, v. t. Fish (with hook).

*Dāŋādūŋā*. Outer or great darkness.

*Dāŋinla*, v. i. Reach out, as with the hand.

*Dega*, v. t. Stop, prevent.

*Demba*, v. t. Taste, try.

*Demba* (as *mlēnge*), v. t. Take aim.

*Demba*, or *dembianla*, v. t. Spar, wrestle.

*Denda*, v. To do, make.

*Denla*, v. i. Cry.

*Deŋanla*, v. t. Forget.

*Deŋinla*, v. i. Hope, think, suppose; seem to one's self.

*Devinla*, v. t. To impute.

*Dē*, ad. Quickly, immediately.

*Dēka*, v. t. Catch (a thing thrown).

*Dēla*, v. i. and a. Soft; weak.

*Dēladēla*, a. Very soft.

*Dēliza*, v. t. Soften, weaken.

*Dēmbia*, v. i. Bow, bend the body.

*Dēmbiza*, v. t. Bend.

- Děmbialěmbia*, a. Supple, pliable.  
*Děmbinlia*, v. i. Bow down.  
*Děmbianla*, v. i. Race.  
*Děnda*, v. To begin to go up, as the tide.  
*Děnga*, v. i. Get, find, obtain.  
*Děnginlia*, v. t. Reach up, to a thing above.  
*Děngělja*, v. t. Disrespect, dishonor.  
*Diano*, ad. Apart; far apart.  
*Dianá*, n. Disposition.  
*Děnga*, ad., or *die'* used with *Riga*. Alone.  
*Děnga*, ad. (with *tiga*). Let alone.  
*Dimbinla*, v. t. Put, place, lay down.  
*Dingilia*, v. i. Mark, take notice.  
*Dinga*, v. i. Be a long time.  
*Dira*, a. Heavy.  
*Diria*, v. t. Honor. Prov. iii. 9.  
*Diria*, v. t. Tie, make fast.  
*Dičinja*, v. t. Enclose, surround, obstruct, shut out and in.  
*Diča*, v. t. Prov. i. 14. Be with; take part with.  
*Doanla*, v. i. Live, be.  
*Dogunlia*, v. i. Go away quietly or secretly.  
*Dogwa*, v. i. Fly, leap, bounce.  
*Doka*, v. t. Knock.  
*Dolo*, ad. Seated; shine.  
*Dombinla*. To become old; decrepid.  
*Doñinlia*, v. t. Begin (a work).  
*Dondoa*, ad. High.  
*Donga*, a. and v. i. First, and Be first.  
*Dongo*, n. Small-pox.
- Dovia*, v. t. Put or place on, mostly on fire; set upright.  
*Dočaloča*, v. i. Be at enmity.  
*Doč*, 'akátálá, v. t. Kneel.  
*Doča*, v. t. (with *Mpaga*). Doubt, bet, dispute, disbelieve.  
*Doča*, v. t., as *ntyale*, *tune*, *erere*. Set, put, place, establish.  
*Du*, a. { All and ad., at all; with sing;  
                   noun any.  
                   om'edu, any person; ezám'edu,  
                   anything.  
*Duba*, v. t. Honor (as parent), as subject a king.  
*Dubwa*, v. i. Depart, get away.  
*Duda*, v. i. Be weary.  
*Dudia*, v. t. Cause to be weary, tire.  
*Dučě*. Quiet. Prov. i. 33.  
*Duka*, v. t. Butt, strike.  
*Dukanla*, v. i. Butt each other.  
*Dula*, v. t. Pluck, pull (Com.), to pull out or off.  
*Dumba*, v. t. Surprise.  
*Dumbinla*, v. t., i. g. *dimbinla*. Put down.  
*Duñia*, v. i. Swell.  
*Duñinla*, v. t. Strive, agonize.  
*Duo*, v. i. Be at or in a place.  
*Dunlo*, v. t. Be at a place with another; find one there.  
*Dura*, v. t. Pull, haul.  
*Durinla*, v. t. Attract, draw to.  
*Dučia*, v. t. Sop, dip.

## E.

- E*, pers. pron., A. He or she.  
*Ebabago*, 2. Saw-fish.  
*Ebanlo*, 2. Resemblance.

*Ebaka*, 2 pa. A garden-knife.

*Ebandunliě*, 2. Adulterer.

*Ebanda*, 2. Skin.

*Ebábá*, 2. Any worn-out or spoiled thing.

*Embángámbugá*, 2. Knee-pan.

*Ebeke*, 2. Fire-place.

*Ebelabela*, n. Precipice.

*Ebende*, 2. Corpse.

*Ebě*, 2. An herb? (Gen. i. 11).

*Ebě Zátanga*. Purslain.

*Ebole*, 2. Fist.

*Ebokě*, 2. Cripple, so can not walk.

*Eboko*, 2. Loins, small of back.

*Ebogonyo*, 2. Apparition, vision. Luke i. 22.

*Ebubu*, n., 2. A bundle of bamboo leaves.

*Edádá*, 2. Eye (of needle).

*Edásyu*, 2. Fool; vain fellow.

*Edásyá*, 2. Foolishness.

*Edáku*, n. A small fetish.

*Edidi*, 2. Picture, likeness used only of persons; for things and animals, *egátanli* and *mbondinti*.

*Edingo*, 2. Crying, screaming, wailing.

*Edo*, 2. Bar (at mouth of river).

*Edinga*, 2. Cassada garden, corn or pea-nut patch.

*Eduge*, 2. Cork, stopple.

*Eduka*, 2. Pistol.

*Edukatánda*, 2. A fruit, grows on vine.

*Edungu*, 2. Great; affair.

*Edurinlia*, 2. A thing which draws another.

*Ejizagěngě*, 2. Water-spout; whirl-wind.

*Efu*, 2. Blanket.

*Efinlizya*, 2. Render (as money lent).

*Efanga*, 2. Fear, or afraid.

*Efangiza*, 2. Cause to fear.

*Efelia*, 2. Cause to call.

*Egambanyambia*, 2. Nonsense.

*Eganlo*, 2. Fetish (for detecting adultery, theft, etc.)

*Egara*, 2. Chest.

*Egándá*, 2. Dependent; ward; apprentice; disciple.

*Egálanli*, 2. Likeness, sameness.

*Egálanli*, 2. Leprosy. See *Gálanli*.

*Egamba*, 2. Shave, drawing-knife, etc.

*Egamba*, 2. Parable; a round-about reproof. Nathan' to David.

*Eganga*, 2 and a. Poor, lean.

*Egánli*, 2. Cascade, cataract, rifle.

*Egágáli*, 2. (See *ekakali*). Adam's apple (in the throat).

*Egero*, 2. An ear of corn.

*Egěntizo*, 2. Measure, with which to measure quantity or length.

*Egěza*, 2. Auger, gimlet.

*Egěgě*, 2. Tusk of ivory weighing less than 20 lbs.

*Egěnga*, 2. A white spot on a black person.

*Egombe*, 2. Time.

*Egombogaŵa*, 2. A kind of small fish.

*Egorozimba*, 2. An ear of corn with the husk on.

*Egoro*, 2. Sheath.

*Eguwa*, 3. A fathom.

*Eguŵa*, 2. Snot; cold in the head.

- Egunlu*, 2. Anger.  
*Egwa*, 2. Kind of yam.  
*Egwasya*, 2. Saw ; file.  
*Egwaro*, 2. Trigger.  
*Eka*, 2. Throne, king's seat ; power ; dominion.  
*Ekaga*, 2. Land turtle.  
*Ekale*, 2 and a. Pride ; contempt and proud.  
*Ekaka*, 2. A load, charge of a gun.  
*Ekambiě*, 2. Interpreter, spokesman.  
*Ekanda*, 2. Tinder ; also a wild animal.  
*Ekasa*, ad. To scold, speak harshly.  
*Ekáká*, 2. Cause, reason.  
*Ekákáli*, 2. Adam's apple.  
*Ekámínla*, 2. Peg, pin (of wood).  
*Ekága*, 2. Log, fallen tree.  
*Ekánlá*, 2. Phlegm.  
*Ekángwě*, 2. Humpback.  
*Ekátá*, 2. Defense ; pick-ets.  
*Ekéikěi*, 2. Infant, baby.  
*Ekěmbě*, 2. Animal poison, venom.  
*Ekěnjé*, 2. Intense pain.  
*Ekěvā*, 2. Pity.  
*Eko*, 2. A kind of bituminous soil.  
*Ekokore*, 2. Cock, rooster.  
*Ekoku*, 2 (z'onlěmbě). Honey-comb.  
*Ekolo*, 2. A kind of fish.  
*Ekombasyanli*, 2. A kind of bird.  
*Ekoto*, 2. A quiver for arrows.  
*Ekombo* (zi njinla), 2. A head ; gorilla.  
*Ekotagota*, 2. Touching.
- Ekuka*, 2. A thing obtained ; a beast killed by chance.  
*Ekuru*, 2. Owl.  
*Ekunwu*, 2. Stump.  
*Ekwende*, 2. Fish tail.  
*Elasyi*, 2. Glass.  
*Elāvinli*, 2. Length.  
*Elango*, 2. Hoop.  
*Elanjě*, 2. Proud.  
*Elágáli*, 2. Sting (of bee, etc.)  
*Elāmbě*, 2. Chat, chit-chat, conversation.  
*Elemba*, 2. Sign, wonder.  
*Elembelembe*, 2. Large leaf used for wrapping up food.  
*Elembo*, 2. A useless thing.  
*Elende*, 2. Boat.  
*Elěnglě*, 2. Poor ; fool, idiot.  
*Elěngě*, 2. Poor ; fool.  
*Elendinla*, 2. Bow (for shooting).  
*Elělu*, 2. Beard.  
*Elinga*, 2. Gown.  
*Elingalingě*, 2. Corpse carried out to burial.  
*Elingilio*, 2. Mark.  
*Eliwa*, 2. World, universe.  
*Elivlinli*, 2. Lake.  
*Elivinli*, 2. Obstruction.  
*Elivā*, 2. Pond, pool, mud-hole, lake.  
*Eloko*, 2. Strong vine.  
*Elolo*, 2. A fish (resembling sardines).  
*Elondivinli*, 2. Height.  
*Elongo*, 2. Conflagration, unquenchable fire.  
*Elova*, 2. Seine, drag-net.  
*Elumli*, 2. Fame ; report.  
*Elumbago*, 2. Bracelet, arm-let.  
*Emama*, 2. A kind of fish.  
*Eměnlā*, 2. Life.  
*Emondo*, 2. A water bird.

- Endëgě*, 2. Large flat fish.  
*Endindi*, 2. Foetus of one or two months.  
*Endondo*, 2. An albino.  
*Engamba*, 2. Demijohn.  
*Engwamba*, 2. Scarcity of meat.  
*Enjanja*, 2. Brass pan.  
*Enimba*, 2. Secret.  
*Enlěma*, 2. Lame person; maimed in any part; *e. g.*, the eye, leg, arm.  
*Enlingo*, 2. Tide (ebb or flood).  
*Elină*, 2. Badger.  
*Enlăni*, 2. Rich man.  
*Elině*, 2. Patch.  
*Enlingo*, 2. Disease supposed to be affected by the tide.  
*Enlomo*, 2. Dry season (ex. middle of May to middle of September).  
*Enungunla*, 2. To open the key.  
*Enyarogolo*, 2. A kind of bird.  
*Enyengenyenge*, 2. Bustle; unstadiness.  
*Epa*, 2. Bone.  
*Epanga*, 2. To make.  
*Epaga*, 2. Partition.  
*Epe*, a. Short.  
*Epembe*, n. Saw of the saw-fish.  
*Epě*, 2. Dagger (poniard).  
*Epělē*, 2. Plate.  
*Epěpa*, 2. Rudder; fan.  
*Epo*, 2. See *Bola*.  
*Epokwě*, 2. A meddler in others' affairs.  
*Eponga*, 2. Beeswax.  
*Epogě*, 2. Wakefulness.  
*Epomba*, 2. Roll; loaf (of food).  
*Eponga*, 2. Cover.
- Epongo*, 2. Gullet, œsophagus.  
*Epondonă*, 2. Pillow.  
*Eponduě*, 2. Shorn head.  
*Epokolo*, 2. Hat; small flat basket.  
*Epoti*, 2. Head, pate.  
*Epwi*, 2. Stool, seat.  
*Epwi zatanga*. Chair.  
*Eranga*, 2. Beauty (of person).  
*Eranlia*, a. Insane.  
*Eraraga*, 2. Kind of fish.  
*Erenle*, 2. Half.  
*Erere*, 2. Tree.  
*Ereria*, a. Dreadful, terrible.  
*Erěmi*, 2. Axe, hatchet.  
*Eriga*, 2. Hollow (in a tree).  
*Eromi*, 2. Messenger.  
*Erogora*, 2. Perspiration.  
*Eroro*, 2. Cob; skin, rind.  
*Eroviaroviě*, 2. Nausea.  
*Erangě*, 2. Frog.  
*Erumbe*, 2. Youth, period of youth.  
*Erungu*, ad. Secretly.  
*Erunu*, 2. Con., *Măga*. A secret.  
*Esadomba*, 2. Hill, elevation.  
*Esapala*. A temporary house; booth.  
*Esăkădă*, 2. A spear with round iron point.  
*Eseka*, 2. Altar; sacred place where idols are kept.  
*Esėkumă*, 2. Sob, sigh.  
*Esamba-tavoro*. Waiter (at table).  
*Esėku*, 2. Hiccough.  
*Esėrėngila*, 2. Tale-bearer.  
*Esėsėgě*, 2. Rags, old cloth.  
*Esyala*, 2. Tail (of bird).  
*Esyalia*. Measles.  
*Esyănga*, 2. Palm; cabbage.  
*Esyăngě*. Hawk.  
*Esyėnginla-bama*, 2. Moth.



- Esiyivembene*. A large water-bird.  
*Esiyoče*, 2. Thirst.  
*Esiŭagenda*, 2. Bench.  
*Elambedevinla*, 2. Indecision.  
*Elatubango*, 3. One kind of ant, chiefly on orange trees.  
*Etábice*, 2. Small fish.  
*Etača*, 2. Mat.  
*Etakuma*. Small bird.  
*Etebombe*, 2. Scorpion.  
*Etenlo*, 2. Partition (a cross, a house); end of house.  
*Etinla*, 2. Buttock.  
*Etuta*, 2. Switch end of cow's or horse's tail.  
*Etombenanga*, n. Flannel shirt.  
*Etuka*, 2. Husk or rind (of plantains).  
*Etumbutumbu*, 2. Part of a gun.  
*Etumbangonja*, 2. Whirlwind.  
*Eča*, 2. Limb (of one's body).  
*Eva*, 2. Phial.  
*Ečanda*, 2. Tune and song.  
*Evaŭaza*, 2. Fin on the back of a shark.  
*Evanga*, 2. Kind of wicker basket.  
*Ečango*, 2. Harpoon, fish-spear.  
*Ečavá*. Gizzard.  
*Ečanganli*, ad. About (in point of time).  
*Ečago*. Any vessel for holding.  
*Ečasyunla*, 2. Sprit.  
*Eve*, ad. Bad.  
*Ečemba*, 2. Violent person; courageous.  
*Ečendinli*, 2. Greatness.  
*Ečero*, 2. Place to water, spring.  
*Ečengě*, a. 2. Mane (of horse).  
*Ečevě*, 2. Panting.  
*Ečevá*. Twine made of the plantain leaf.  
*Ečězyu*, 2. Scar.  
*Ečelěsyi*, 2. Handkerchief.  
*Ečěřě*, 2. Meat; fish.  
*Ečemba*. Strong, brave man; as leader, prince, warrior.  
*Ečia*. Good.  
*Ečilo*, 2. Work, calling, occupation.  
*Ečila*, 2. Ebony.  
*Ečindi*, 2. Cloud.  
*Ečiga*, 2. Men.  
*Ečisá*, 2. War-club.  
*Ečindinla*, 2. Bowsprit.  
*Ečinlo*, 2. A kind of tree.  
*Evinlo*, 2. A nap; sound sleep.  
*Evora*, 2. Wound, gash.  
*Evonge*, 2. Indifference.  
*Ečočevě*, 2. Adulteress.  
*Ečočě*, 2. ———.  
*Ečočo*, 2. Adder, snake.  
*Evuginlia*, 2. Any insect or creeping thing.  
*Evinla*, 2. A kind of fish.  
*Evundunla*, 3. A large slug cut from the iron bar.  
*Evundu*, 2. Piece or chunk of flesh or fish.  
*Ečunga*, 2. Epidemic.  
*Ečungu*, 2. Piazza.  
*Ečuča*, 2. Jealously.  
*Ečárina*, 2. Garment of any kind (an old word).  
*Ewirie*, 2. Dark saying; words not commonly understood.  
*Ewonjo*, 2. Head.  
*Ewongolo*, 2. Wooden bowl; buoy.  
*Ewogonli*, 2. Wasp.  
*Ewomba*, 2. Nape.

*Ewolē*, 2. Generous, generosity of money.

*Ewomaringulu*, 2. A spotted lizard (said to be poisonous).

*Ewoga*, 2. Old site of a town.

*Ewogo*, 2 (e.g.) *Mbora*. Place.

*Ewowa*. Bladder.

*Ewumbu*, 2. Firebrand.

*Ewulu*, 2. Chaff, trash.

*Eyambunlia*, 2. A flood.

*Eyanjini*, 2. Ministration ; service.

*Eyare*, 2. Piece, part ; small quantity.

*Eyenlo*, 2. Mirror.

*Eyāki*, 2. A kind of fetish.

*Eyāle*, 2. Hard, strong.

*Eyānga*, 2. Drunkard, inebriate.

*Eyogwē*, 2. Disposition ; habit, custom.

*Eyigo*, 2. Red-wood.

*Eza*, 2. A thing.

*Ezanga*, 2. Salt.

*Ezango*, 2. Book, paper ; anything written.

*Ezangangowo*, 2. Book, etc.

*Ezangabobo*, 2. Sole-fish.

*Ezande*, 2. Int. pron. What, why.

*Ezalindu*, 2. Comb.

*Ezāmba*, 2. A kind of sea-turtle.

*Ezāmbi*, 2. Sister, cousin ; relative too near to marry.

*Ezāma*, 2. Thing ; any material thing.

*Ezāganlo*, 2. An herb.

*Ezāmbālā*, 2. Broom.

*Ezēmba*, 2. War-cap.

*Ezēnli*, 2. Forehead, front.

*Ezenya*, 2. Bait.

*Eziga*, 2. Dwelling-place.

*Ezimba*, 2. Ant-hill.

*Ezyila*, 2. Bunch of palm-nut.

*Eziwo*, 2. Wild goat.

*Ezyigo*, 2. Red-wood.

*Ezo*, 2. Mortar ; mill.

*Ezyazyā*, 2. Bamboo fish-spear.

*Ezyenle*, 2. Landing-place.

*Eziganingo*, 2. Small red bird.

## F.

*Fala*, v. t. Castaway.

*Fa*, ad. Away (with *fala*).

*Fata*, v. The whole body is not well ; unwell.

*Fatiza*, v. Causing to be unwell.

*Fatu*, n. Stockings, hose.

*Fanga*, v. t. Escape, run away from ; run away.

*Fā*, prep. or part. Without position (always following the noun).

*Fā*, ad. Again.

*Fā kunda*. Add more.

*Fela*, v. t. Put, place.

*Fela*, v. t. Breathe, (*fel' ojiwei*).

*Felia*, v. t. Call (see *Fwelia*, both are used).

*Feya*, v. i. Grow.

*Feva*, v. i. Be or become bad ; unpleasant.

*Feēiza*, v. t. Make bad.

*Fina*, v. t. Fold (cloth).

*Finya*, *fwinya*, v. i. Return.

*Fwiniavinlia*, ad. Returning the same day.

*Fā* or *fō*, prep. and ad. Without ; always follows the noun it governs.

*Fuma*, v. Grunt, strain ; bear down.



*Fumavuma*, v. Grumble, complain.  
*Fwelia*, v. t. Call (see, also, *Felia*).  
*Fweia*, v. t. Call.  
*Fweyiza*, v. t. Call; cause to be called.  
*Fwema*, v. i. Mistake, err.  
*Fweniza*, v. t. Cause to err; lead astray.  
*Fenla*, v. i. Be cooked properly, done.  
*Fwinya*, v. i. Return (see *Finia* and *Finya*).  
*Fwinizya*, v. t. Return, bring back.  
*Fwinizya ngakâ*. Requite.  
*Fwiza*, v. t. Turn.  
*Fwizaviza*, v. Stir up.

## G.

*Ga*, aux. v. Must; only with 1st and 3d pers., but both sing. and plur.  
*Ga*, ad. and conj. As; like; since.  
*Gambēnlě*, ad. conj. Therefore; then, wherefore.  
*Gare*, and *garegara*, 1. Middle; inside.  
*Galanli*, 1. Leprosy.  
*Gágwanli*, 1. Go ye out.  
*Gamba*, 1. As (*Oręga*) scrape the cask.  
*Ge*, conj. Or.  
*Genlá*, conj. Or.  
*Gěčagěčă*, 1. Sorrow, sadness; sullenness.  
*Giligili*, a. and ad. True; truly.  
*Gilido*. Flat-iron.  
*gambi*, 1. Anger; e. g., *egunlu*.

*yando*, 1. Alligator.  
*yando*, 1. A company of persons sitting or standing.  
*yandi*, 1. Envy, envious.  
*yango*, 1. Medicine.  
*yanja*, 1. Parlor.  
*yomba*. Hedgehog.  
*yâmbě*. Guano.  
*yâmbi*, 1. One-stringed harp.  
*yânbi*, n. Jibboom.  
*Gogo*, ad. There.  
*Go*, prep. and ad. To; at; on; in, etc.; when; where, etc.  
*Gore*, prep. To (used only before persons and pronouns referring to persons).  
*Gore*, ad. Standing; straight.  
*Gunlu*, ad. Here.  
*Gwanla*, 1. Comb with its honey.  
*Gwaruenli*, 1. Edge (of a tool).  
*Gwenli*, ad. Where.  
*Gwi*, ad. Where.

## I.

*Iba*, 3. Fruit of the Dika tree. (*Oba*).  
*Ibandaminla*, v. n. Care, watchfulness.  
*Ibaginlo*, *dinga n'ibaginlo*. To get by chance.  
*Ibambia*, v. n. Asking.  
*Ibanda*, v. n. Sexual commerce.  
*Ibanga*, n. Morning.  
*Ibangwanla*, v. n. Putting asunder.  
*Ibaku*, 3. A root; stone, etc.; used with *Pomo n'ibaku*.  
*Ibaka*, 3. Jungle.

- Ibambo*, 3. Departed spirit.  
*Ibando*, 3. Adulteress.  
*Ibándáká*, 3. Tadpole.  
*Ibádia*, v. n. Ingratitude.  
*Ibádié*, pl. *abádié*. An ungrateful person.  
*Ibánja*, v. n. Cut, flesh wound.  
*Ibânja*, 3. Lizard.  
*Ibâra*, v. n. The act of putting on clothes.  
*Ibambu*, 3. A woman taken away by force with a fetish.  
*Ibânla*, v. n. Decaying matter.  
*Ibeka*, 3. Music-box.  
*Ibekelia*, v. n. Faith; trusting; confiding in.  
*Ibe*, pl. Evil, sin, wickedness.  
*Ibela*, v. n. Want, desire.  
*Ibenla*, v. n. Boiling.  
*Ibembe*, 3. Pigeon, dove.  
*Ibenda*, v. n. Anger.  
*Iberia*, v. n. Alleviation.  
*Ibênla*. Planting, burying.  
*Iberinla*, v. n. Accusation (false).  
*Ibêkú*, 3. Half a round thing; semicircle.  
*Ibere*, 3. Malagnette paper.  
*Ibia*, v. n. Coming.  
*Ibobo*, 3. Cowardice.  
*Ibobo*, 3. Lung.  
*Iboku*, 3. Presence. *Are gw'iboku*, he is present; lair; place.  
*Iboboti*, 3. Spider (insect).  
*Ibobobobo*, 3. { Coward, cowardice.  
                                   *Obobobobo*, {  
*Ibogizya*, v. n. Salutation.  
*Iboginla*, v. n. Shout; crying out.  
*Iboko*, n. Large cow or horse fly.
- Iboka*, v. n. Barking of a dog.  
*Ibota*, 3. { A bow and string; breathed upon near one end, and struck with a short stick, makes music.  
*Ibotá*, 3. Poison, witchcraft.  
*Ibongambala*, n. Small partridge.  
*Iboga*, 3. A bitter stick.  
*Ibongwa*, v. n. Arriving.  
*Ibongunlia*, v. n. Cherishing; bringing up.  
*Ibôngo*, v. n. Drunkenness.  
*Ibônga*, v. n. Taking.  
*Ibuku*, 3. Vexation; chagrin; sensation of choking.  
*Ibundunla*, v. n. Mixing.  
*Ibunga*, 3. Top-knot.  
*Ibundakanlia*, v. n. Injuring, destroying.  
*Idandunla*, v. n. Redeeming, redemption.  
*Idaga*, v. n. Cry out; scream; bleat.  
*Idaginla*, v. n. Hope; earnest expectation.  
*Idagunla*, v. n. Answering.  
*Idimbe*, 3. Sheep.  
*Idândália*, v. n. Flattery.  
*Idádá*, 3. Drop.  
*Ido*, 3; pl. *ado*. Rocks, stone.  
*Ido nyi njali*, 3. Gun-flint.  
*Idominlia*, v. n. Beginning.  
*Ido nyi porinlia*, 3. Grind and whet-stone.  
*Idudu*, v. n. Fatigue.  
*Idurinlia*, v. n. Drawing to; attraction.  
*Iféra*, 3. Nail (of fingers). (See *Oméra*).  
*Ifwe*. Cold.  
*Ifweña*, v. n. Error, mistake, sin.  
*Igaguma*, n. 3. Stuttering.  
*Igala*, 3. Street (of town); out of doors.

*Idewinla he*

- Igelenge*, 3. Bell.  
*Igamba*, 3. A word.  
*Igamba ny' agwanla*. A moment.  
*Igambo*, 3. Fine (for adultery).  
*Iganda*, 3. Boldness, indecorum.  
*Iga*, 3. Woods, bush.  
*Igando*, 3. Sole (of foot); paw of dog.  
*Igânjâ*, 3. Fish.  
*Igâvi*, 3. War.  
*Igîlângâ*, 3. Sea-sickness.  
*Igâma*, 3. Circle; circular spot; firmament.  
*Igâmbâ*, 3. Land-crab.  
*Igânga*, 3. Spear; with *go* in honesty and truth.  
*Igâgwinto*, 3; ex. *kâgwa*. A place for going out.  
*Igega*, 3. Sea-crab.  
*Igenle*, 3. Shell-fish.  
*Igeva*, 3. Negro dance; mirth; exaltation.  
*Igêvu*, 3, (*igu*). Bundle of meat tied up in leaves, or anything else.  
*Igenya*, 3. Swarm (of bees).  
*Igero*, 3. Part, side, division.  
*Adunga azye gw' igero zi Mpongwe*, are *gw' igero ny' iminisê*.  
*Igende*, 3. Errand, messenger.  
*Igêvêli*, 3, Sprain, strain.  
*Iginji*, a. Awkward.  
*Igogo*, 3. Long coarse grass.  
*Igomî*, 3. Ten.  
*Igogozo*, 3. Carpenter's plane.  
*Igotinto*, 3. Market-place.  
*Igonla*, 3. Stature; height of persons and things.  
*Igonlo*, 3. Top, summit, high, aloft.  
*Igolo*, 3. Trade.
- Igombe*, 3. A mat sail.  
*Igombegombe*, 3. Umbrella.  
*Igombegowa*, 3. Large fish.  
*Iguva*, 3. Bellows.  
*Igumba*, 3. Cargo, effects.  
*Iguñu*, 3. Hope, expectation.  
*Iguwu*, 3. Pineapple.  
*Iguruguru*, 3. Turkey.  
*Iguge*, 3. Door.  
*Igulakâkâ*, 3. Rock-crab.  
*Igwanla*, 3. Spittle.  
*Igwêra*, 3. Notch, mark, hour, pound.  
*Ijanjinta*, v. n. Service.  
*Ijanja*, v. n. Work, labor, toil.  
*Ijanla*, v. n. Birth, begetting.  
*Ijarua*, v. n. Split, rent.  
*Ijâwa*, v. n. Resting.  
*Ijâmbwa*, v. n. Brightness.  
*Ijâgâ*, v. n. Sickness.  
*Ijâla*, v. n. Strength.  
*Ijêgêriê*, v. n. Shaking of the hips.  
*Ijemba*, v. n. Singing.  
*Ijenja*, v. n. Day-breaking.  
*Ijelizo*, v. n. Imprisonment.  
*Ijêkêlia*, v. n. Judging.  
*Ijêka*. Easing off; slaking.  
*Ijêza*, v. n. Leaning upon; trusting.  
*Ijiga*, v. n. Inheritance.  
*Ijîvîra*, v. n. Believing, willingness.  
*Ijinga*, v. n. Healing, curing.  
*Ijinginta*, v. n. Entering in.  
*Ijonlia*, v. n. Filling.  
*Ijongintia*. Remembering.  
*Ijonta*, v. n. Killing, cost.  
*Ijomba*, v. n. Marriage.  
*Ijumbunlo*, v. n. Gliding.  
*Ijufa*, v. n. Stealing.  
*Ijuwa*, v. n. Death.  
*Ijunlo*, v. n. Bereavement.

- Ijuwe*, n. Gray hair.  
*Ika*, 3. Meteor.  
*Ikamba*, v. n. Speaking, existence.  
*Ikambinla*, v. n. Speaking to, or for some one; prayer.  
*Ikandu*, a. Acid.  
*Ikaga*, 3; pl. *Akaga*. Leader.  
*Ikanga*, 3 and a. Baldness, bald; frying.  
*Ikanla*, 3. Miracle.  
*Ikanganla*, v. n. Walking about.  
*Ikasya*, 3. Bridge.  
*Ikataka*, 3. Bunch.  
*Ikazyia*, 3. Red-water; ordeal.  
*Iká*, 3. A knot in tying on bamboo to a house.  
*Ikágárá*, v. n. Snoring.  
*Ikám bizo*, 3. Persecution.  
*Ikáminla*, v. n. Nailing.  
*Ikándá*, 3. Bunch of plantains.  
*Ikátě*. Question.  
*Ikátá*, 3. Kind of bamboo.  
*Ikeŕa*, v. n. Conquering, excelling, victory.  
*Ikenga*, v. n. Heaping, preparing.  
*Ikěsyi*, 3, pl. and a. Want of nerve; mercy; merciful; tender-heartedness. (Some have *ekěŕa*, and have not *ikěsyi*).  
*Ikeso*, a.; pl. *akeso*. Squint-eyed.  
*Ikendo*, 3. Fire-steel.  
*Ikěngě*, 3. Skill.  
*Ikěkě*, v. n. Cackling.  
*Ike*. Egg.  
*Ikičká*, 3. Perverseness, contrariness.  
*Ikika*, 3. Only child.  
*Ikika*, ad. Only, alone.
- Ikilikili*. Heavy tramping; stamping.  
*Ikoni*. Fire-wood.  
*Ikonda*, 3. (See *Okondo*).  
*Ikombinla*. Hem, binding.  
*Ikopa*, 3. Jar.  
*Ikora*, v. n. Tying, band.  
*Ikoko*, 3. Sugar-cane; sugar.  
*Ikota*, v. n. Catching.  
*Ikowa*, 3. Thick fish.  
*Ikosyo*, 3. Leg (of fowl and bird).  
*Ikudukwě*, e.g., *něganěga* (apparently an ad.) Quickly.  
*Ikuku*, 3. Sail.  
*Ikundu*, 3. Nest (of fowl and bird).  
*Ikunda*, v. n. Addition.  
*Ikunjúlá*, v. n. Growling.  
*Ikulu*, 3. *Gw' 'Kulu*. An arm cut off.  
*Ikumbu*, 3. Claw (of crab).  
*Ikutu*, 3. A narrow-mouthed basket.  
*Ikwěliki*, 3. Betrothment money.  
*Ikwěntyuwa*, 4. A wild plum, black; grows in clusters.  
*Ikwěta*, 3. A bend in a river; bay; harbor.  
*Ilalinlo*, 3. Ford, crossing-place.  
*Ilanga*, 3. Lily.  
*Ilasa*, 3. Orange.  
*Iláwá*, 3. Fish-hook.  
*Ilándá*, 3. Fresh-water crab.  
*Ilátá*, 3. Mate; second in power.  
*Ilálá*, 3. Pawpaw.  
*Ilěndě*, 3. The saddle on the roof of a house.
- Ilěndě*, 3. { A sleeper. Poisonous  
 slime from the sting of  
 the ray-fish; spittle or  
 mucus that dries on  
 the cheek of any slime.

- Ileŕe*, 3. Palm (of hand).  
*Iliria*, 3. Knot.  
*Iloanlo*, 3. Dwelling place.  
*Ilombo*. World of Spirits.  
*Ilosi*, 3. Lime.  
*Imama*, v. n. Amazement; astonishment.  
*Imānda*, 3. Caterpillar.  
*Imānlo*, 3. Things gotten by robbery; obtained without work.  
*Imamisa*, v. n. That which causes astonishment.  
*Imānu*, 3. Dumb.  
*Imāgi*, 3. Mug; pitcher.  
*Imāga*, v. n. Backbiting.  
*Imbalu*, 3. Hammer.  
*Imbingi*, 3. A head of wheat, etc.; a long feather at a cock's tail.  
*Imēña*, v. n. Acknowledging.  
*Imbugu*, n. Cheek.  
*Imēpa*, v. n. *Mēpejenlo*. Beauty in looking; beautiful-looking.  
*Imunga*, 3. Loaf; ball.  
*Impānta*. Dagger.  
*Imungure*, 3. A fruit, grows in clusters on vine.  
*Inɪ*, 3. Name.  
*Inlanlo*, 3. Bed.  
*Inaku*, v. n. Care.  
*Inā*, 3. Tooth.  
*Inānyigwēmbolo*. Lightning.  
*Indā*. Secret society of males.  
*Ingongo*, 3. Tin; any vessel of tin; zinc, etc.  
*Indaun*. Elastic.  
*Induandua*, 3; pl. *Anduandua*. Bubble.  
*Ingeyá*, 3; pl. *Angeyān*. A kind of trap.  
*Inlinli*, 3. Liver.  
*Igeiān*, 3. Gin; trap; deadfall.
- Inlipāti*, 3. Iron-pot.  
*Inliŕa*, 3; plu. Money; goods (for barter).  
*Iniŕo*, 3. Bondage.  
*Inkanda*, pl.; *Ukanda*, sing. Purposely; intention.  
*Inlanga*, 3. Moonlight.  
*Inlāngá*, 3. Nation; kingdom.  
*Inlě*, conj. Saying.  
*Inlinla*, 3. Shadow (of person); soul; spirit.  
*Iningo*, 3. Water; plu. *Anlingo*.  
*Inoana*, 3. Debt.  
*Inoki*, 3. Lie; falsehood.  
*Intyá*, 3. Eye; grain (of corn, etc.).  
*Intya ny' atanga*. Telescope.  
*Intyāntli*, 3. Tear.  
*Intyīmē*, 3. Monkey-apple.  
*Inu*. Fire (made for cooking); fire-place; stove.  
*Inumba*, v. n. Hatred; animosity.  
*Inyanga*, 3. Lake; authority.  
*Iryanli*, 3; pl. *Añanli*. Grass.  
*Inyomānlo*, 3; pl. *Amomānlo*. Altercation; quarrel.  
*Imyāngi*, 3. Drunkard; wine-bibber.  
*Inyenti*, 3. Glutton.  
*Inyēngá*, 3. Post which supports ridge-pole, etc., of house.  
*Inya*, v. n. Food.  
*Inyena*, v. n. Gain; profit.  
*Inyanla*, 3; pl. *Añanla*. Coal; charcoal.  
*Inyemba*, 3; pl. *Añemba*. Poison.  
*Inyeñe*, 3; pl. *Am*. Foetus.  
*Inyingila*, 3; pl. *Añingila*. Live-coal.  
*Inyoi*, 3; pl. *Añoi*. Voice.



*Ipa*, v. n. Pay; wages; hire.

*Ipa*, 3. Flock (of birds); herd (of cattle); shoal (of fish).

*Ipaginla*. Charge (for gun or pipe).

*Ipakilia*, v. n. Beginning.

*Ipaki*, 3. Cap (for man or boy).

*Ipamba*. Diarrhoea.

*Ipanginla*. Government.

*Ipanda* (*enlingo z' apandi*). The tide is running or coming up.

*Ipazanganla*, v. n. Scattering.

*Ipaku*, 3. Blind person; blind; (a) blindness.

*Ipaga*. Prophecy.

*Ipandia*, v. n. Dissembling.

*Ipamu*, 3. With *pa* or *tawa*, a challenge.

*Ipedia*, v. n. Insult; disobedience.

*Ipesyi*, 3. An affair; occurrence.

*Ipi*, 3. Armadillo.

*Ipi*. Painful swelling on arms, hands, or feet.

*Ipinja*, v. n. Choice; preference.

*Ipiwia*, v. n. Thinking.

*Ipikila*, v. n. Thinking.

*Ipunju*, 7. Brains.

*Isusa* (*Pusya*). Accident, with (*nlé*) accidentally.

*Ipote*, 3. Disease of skull.

*Ira*, 3. Hip.

*Iranti*, 3. Oyster.

*Iraga*, 3. Kind of yam.

*Irará*, 3. Navel; step (of mast).

*Irevo*, 3. Smart; smartness (of pain).

*Irëndé*, 3. Thorn.

*Irigo*, 4; pl. 'Tiginl' *irigo*.

Make a will. *Ezango z' irigo*.

*Irinla*, 3. A pod (of ground-nuts).

*Iroki*, 3. Button.

*Iroanlo*, 3. A burden.

*Ironda*, 3. Favorite; one loved much.

*Isamba*, 3. A kind of crab.

*Isaŋinla*, v. n. Worshipping.

*Isapoga*, 3. A slap with open hand.

*Isanli*, 3. Shot; ball.

*Isaságálá*. Measles.

*Isáŋa*, v. n. Sorrow.

*Iségé*. Entrails.

*Isenda*. Dizziness.

*Isyangu*, 5. A hankering after meat.

*Isyáká*, 3. Crumbs of tobacco left in the pipe after smoking.

*Isyálá*, 3. Need, care, regard, respect.

*Isyundá*, 3. Dwarf.

*Isyinga*, 3. Deer-net.

*Isyuká*. A wife lent to a guest.

*Isuŋinlia*, v. n. Praise.

*Isyusya*, 3. Wadding (for gun).

*Isyangala*, 3. Window.

*Isyángá*, 3. Pain of parturition.

*Ita*, 3. Bundle.

*Itakwé*, 3; ex. *takilia*. Testimony (mostly plural), narrative, or things narrated.

*Itataŋinla*, v. n. Trembling.

*Itanda*, 3. Mangrove tree.

*Itambe*, 3. Paw.

*Itemiza*, v. n. Temptation.

*Itenla*, v. n. Cutting, harvest.

*Itia*, v. n. Fear.

- Itita*, 3. Scratch (with finger); pimples.  
*Itimbiarimbia*, v. n. Staggering.  
*Itomba*, v. n. The removing.  
*Itànda*, v. n. Love.  
*Itua* (*swaka yire tua*). The knife is sharp; edge (of tool).  
*Itu*, 3. Joke, fun.  
*Itula* (*irēmi zi re tula*). The axe is not sharp.  
*Itutu*. Palm-wine.  
*Itunlia*, v. n. Shortening.  
*Ivāri*, 3; pl. *amp*. Bough, limb, branch.  
*Ivakwa*. Scales, crumbs.  
*Ivānga*, 3; pl. *amp'*. Law.  
*Ivango*, 3. Reins.  
*Ivanli*, 3; pl. *amp'*. A place where a canoe is made.  
*Ivāra*, 3; pl. *amp*. Wing.  
*Ivāzya*, 3; pl. *amp*. Twins (mostly pl.)  
*Ivākā*, 3, *amp'*. A knot in tree or board.  
*Ivē*. Wine.  
*Ivēm̄ba*, 3, *amp*. Hole (in ground); big pit, or little.  
*Ivēla*, pl. *amp'* 3. White plain cotton cloth; bafts.  
*Ivēnda*, pl. *amp'*. Greatness, government, glory, rule.  
*Ivēvēnli*, 3, *amp'*. Thigh.  
*Ivēnginlo*; pl. *amp'*. Place of waiting.  
*Ivēngē*, 3, *amp'*. Corner of cloth.  
*Ivēnga*, 3; pl. *amp'*. Tune and song.  
*Ivēnli*, 3; pl. *amp'*. Lat; mammary gland.  
*Iviri*, 3. Shade; Shadow (not of a person).  
*Ivimbize*. Kind of ants.
- Ivokinlo*, pl. *amp*; ex. *poka*.  
 A place that may be waded; a ford.  
*Ivombo*, 3, *amp*. Boil.  
*Ivōm̄a*, 3, *ampon̄u*. Men of the same age; generation.  
*Ivogo*, 3, *amp*. Hole through anything.  
*Ivūva*, 3, *amp*. Knee.  
*Ivūva*, 3. Jealousy.  
*Ivuginlo*, 3, *amp*. Anchorage.  
*Ivugiza*. Stingily.  
*Ivunli*. Froth, scum.  
*Ivanjā*, 3. Young man.  
*Ivāga*, 3. Mourning; wailing (for dead).  
*Ivālā*, 3; pl. *amb*. Bamboo swamp.  
*Ivāra*, 3, *amb*. Pair; suit of clothes.  
*Ivēnlē*, 3, *amb*. Breast, teat.  
*Iwola*, 3, *amb*. A stroke; a charge of powder or shot.  
*Iwombi*, v. n. Obscurely.  
*Iwōm̄i*, 3, *amb*. A blister.  
*Iwongo*, 3. Bottom.  
*Iwugu*, 3, *amb*. Cheek.  
*Iwuru*, 3. A place of dry soft sand.  
*Iwuñu*, 3. Belly, womb, etc.  
*Iyela*, 3. A dirt-heap.  
*Iyēyē*, 3. Cramp; sleep (of a limb).  
*Iyarinlo*, 3. Foot-stool; a place often trod upon.  
*Iyinginlio*, 3; ex. *jinginla*.  
 An entrance way.  
*Iyumbunlo*, 3. Hiding-place, secret.  
*Izanga*, 3. A place for a house; and the vacant place after a house has been removed.  
*Izauzan*, 3 and a. Brackishness, sour.



*Izyágě*, 3. Duck.  
*Izungakanlo*, 3. Chain.  
*Izyunga*, 3. A noose; slip-knot.  
*Izyali*, 3. Virgin. *See 'Lawo'*  
*Izyámunlo*, 3. Hiding-place for a person.  
*Izyeŕa*, 3; pl. *azy*. Play.  
*Izyigo*, 3. A tree and its fruit; a purple plum.

## J.

*Ja*, conj. If.  
*Jaga*, v. t. Plaster a crack.  
*Jagiŕa*, v. i. To awake.  
*Jagunla*, v. i. Creep.  
*Jagiayagia*, v. i. To be spread abroad (as news, fame).  
*Jajangwe*, ad. Soon, presently; by and by.  
*Jaka*, v. i. Hitch; be caught; become entangled.  
*Jakiza*, v. t. To cause to be caught.  
*Jamba*, v. t. Cauterize, corrode.  
*Jambiza*, v. t. To cause to corrode.  
*Jambunlia*, v. t. Overflow as a flood.  
*Jaŕinla*, v. i. Move to lee side of boat.  
*Janga*, v. t. Singe.  
*Janlia*, v. t. Spread (as a cloth) in sun.  
*Janja*, v. t. Work, perform, do.  
*Janjinla*, v. t. Work for; serve.  
*Janla*, v. t. Beget; bring forth; bear (fruit).  
*Janjinlia*, v. t. Melt.  
*Janginlia*, v. i. Float.

*Jara*, v. t. Tread upon; trample.  
*Jarua*, v. t. Be split.  
*Jarunla*, v. t. Split.  
*Jasa*, v. i. Be tried, weary.  
*Jasiza*, v. t. Tire, weary.  
*Jao*, ad. Yesterday.  
*Jazy*, v. t. To sneeze.  
*Jaŕura*, v. i. and a. Be or become light; not heavy.  
*Jaŕuria*, v. t. Lighten; assist; make light of.  
*Jaza*, v. i. Sneeze.  
*Jágá* and *Já*, conj. If.

(*Ja* becomes *já* when it precedes a vowel with which it coalesces).

*Jágá*, v. t. Hear; feel.  
*Jágá*, v. i. Be sick.  
*Jágizu*, v. t. To cause sickness.  
*Jáginlo*, v. t. Obey; rel. conj. of *jágá*.  
*Jága*, v. i. Swim. *Oyágisyi*, swimmer.  
*Jála*, v. i. Hard; strong; tough, etc.  
*Jáliza*, v. t. Harden; strengthen; toughen, etc.  
*Jálinla*, v. t. To resist any one.  
*Jámunla*, v. t. Sweep.  
*Jámua*, v. i. and a. Be bright; shine.  
*Jámunlia*, v. t. Make bright.  
*Jámbuiza*, v. t. Brighten.  
*Jánja*, v. t. Nurse; cause to suck, or give to drink.  
*Jánla*, v. i. and v. t. Laugh; laugh at, etc.  
*Jánli*, ad. Day before yesterday.  
*Jáwa*, v. i. Rest.  
*Jáwunla*, v. i. Pant.  
*Jega*, v. i. Blossom.

- Jega*, v. t. Get; obtain money or trust.  
*Jeginla*, v. t. Trust.  
*Jegeria*, v. t. Stir up.  
*Jegëria*, v. i. Dance; wriggle; shake hips in dancing.  
*Jëka*, v. i. Slacken; abate (as wind).  
*Jëkiza*, v. t. Slacken (as a rope).  
*Jekan'a*, v. t. Mingle blood of tribes in making treaty.  
*Jeka*, v. t. With *njeka*, to make a treaty covenant.  
*Jela*, v. i. Be in distress; difficulty.  
*Jeliza*, v. t. Distress; punish.  
*Jemba*, v. t. Sing.  
*Jëma*, v. t. Awake a person, but the person (*enângun*) awakes.  
*Jëmiza*, v. t. Awake; to send, a second; to awake, a third person.  
*Jenja*, v. i. Dawn.  
*Jenjiza*, v. t. Cause to dawn; enlighten.  
*Jenla*, v. t. See.  
*Jenla*, v. t., with *ntyânli*. Be ashamed.  
*Jenla*, with *yandi*. Be envious at.  
*Jenlanla*, v. i. See each other.  
*Jenliza*, v. t. Cause to see.  
*Jenla*, with *ekëva*. Pity.  
*Jëzya*, v. t. or v. i. To cast, as a wave a boat; go to leeward.  
*Jëzya*, v. i. Lean; incline.  
*Jëzya*, v. t. Wag the head; deride.  
*Jëgëria*, v. t. Add firewood.  
*Jëkëlia*, v. t. Judge persons. (See *Tenliza*).  
*Jëngëria*, v. t. Wait for.
- Jërua*, v. i. To turn aside out of the road.  
*Jiga*, v. t. Choke.  
*Jiga*, v. t. Inherit.  
*Jila*, v. i. Decline, as day.  
*Jilanganla*, v. i. Be or become black; dark.  
*Jilanganlia*, v. t. Blacken; darken.  
*Jila*, v. i. Incline to one side (as a boat); tip; overturn.  
*Jilizya*, v. t. To destroy.  
*Jilinto*, v. t. Dream.  
*Jilinto*, v. t. (*Nyilinto*). To dream a dream.  
*Jinda*, v. Fellowship.  
*Jindanla*, v. Be good friends, with *Mi jindanliu nli kadië*.  
*Jinga*, v. t. Cure; heal (any disease).  
*Jinginla*, v. i. Enter; go; come in.  
*Jinginlia*, v. t. Cause to enter.  
*Jinla*, v. i. Dance.  
*Jira*, v. t. Pour out; set a person on shore; land.  
*Jirinla*, v. i. Spill; be poured out.  
*Jir'a*, v. t. Pick (fruit); punch fruit with pole.  
*Jiërira*, v. t. Be willing; reply; believe.  
*Joba*. To take back a gift.  
*Jogolia*, v. t. Disregard; slight; mock.  
*Jokwa*, v. i. Rub skin off one's self.  
*Jokunla*, v. t. To be torn.  
*Jola*, v. t. Make thread of the fiber of pine-apple leaf by scraping.  
*Jomba*, v. t. Marry.  
*Jombanla*, v. i. Marry each other; intermarry.

- Joña*, v. t. Be or become dry; wither.  
*Joñanla*, v. Quarrel.  
*Jonga*, v. t. Join; unite.  
*Jonginla*, v. t. Remember.  
*Jongunla*, v. t. Wish for; long; lust for.  
*Jonla*, v. t. Kill; cost; be worth.  
*Jonlia*, v. t. Fill.  
*Jonlia*, v. i. Fill.  
*Jora*, v. i. Be satisfied with food; filled.  
*Joriza*, v. t. Satisfy; fill; satisfy with food.  
*Joča*, v. t. Bail (canoe or boat).  
*Jočunla*, v. t. Wash a thing, or part of one's person.  
*Jānga*, v. t. Drunk, suck, smoke.  
*Jowa*, v. t. Itch.  
*Jufa*, v. t. Steal.  
*Jugumia*, v. i. Brood (on eggs).  
*Jumbunla*, v. t. Hide; conceal (a thing).  
*Junlo*, v. t. Be bereaved; left desolate.  
*Juwinlo*, rel. conj. But, always, contradicted.  
*Jurunla*, v. t. Draw water, or rum from cask.  
*Juwa* v. i. Die.  
*Juwayuwa*, v. i. As vessels.
- K.**
- Kaga*, v. i. Sour; spoil (as food).  
*Kadiě*, 1. Man, person, anybody.  
*Kaguña*, v. i. Stutter, stammer.  
*Kaka*, a. Dry, low (tide).
- Kakiza*, v. t. Ward off (a blow).  
*Kakwa*, v. i. Fall.  
*Kakunlia*, v. t. To cause to fall.  
*Kalua*, v. i. Change.  
*Kalunlia*, v. t. Change.  
*Kalanganlo*, v. t. To tie (*Ikalanganlo*), on rafters of house.  
*Kamba*, v. t. Speak, talk.  
*Kambinla*, v. t. Speak to, and for; pray to.  
*Kamīnla*, v. i. Become dry.  
*Kanda*, a. Sour.  
*Kanjunla*, v. t. Strain; skim; sift out.  
*Kanga*, v. t. Fry, parch.  
*Kanganla*, v. i. Walk about; frequent a place.  
*Kanla*, v. t. Before, advocate, defend, favor.  
*Kanla*, v. t. To relate (*sin-kanlo*); legends.  
*Kao*, conj. Except.  
*Kapa*, v. t. Threaten.  
*Kapa*, 1. (See *boli kapa*). A board.  
*Kapa*, 1. Cloth worn on shoulders.  
*Kavinla*, v. t. (*kawunla*). Change, alter.  
*Kačalia*, v. t. Roll.  
*Kawa*, v. i. Fade.  
*Kā* (with *poro*), correl. of *čonde*. Much, more.  
*Kā*, aux. v. Can; be; sign of pot. mood.  
*Kāga*. Launch out, or into the water; push.  
*Kāgāra*, v. i. Snore.  
*Kāgwa*, v. i. Go out.  
*Kāgunlia*, v. t. Bring; put; cast out; utter.

- Kákálá*, v. Def. verb. Be pleased ; please ; I beg you. Pl. *kákáloanli* ; *kákálá g'ompende*, *gw' Anyambié*.
- Kála*, v. i. To be settled just right.
- Kála*, v. t. Beget or bear a child in one's own likeness.
- Kálanla*, v. To resemble.
- Kámba*, v. t. Parabolize.
- Kámba*, v. t. and i. Scrape ; walk to and fro.
- Kámbiza*, v. t. Follow, chase, persecute.
- Káminla*, v. t. Drive (a nail) ; rain.
- Kánda*, v. t. { *Kánda* ; to allow ; in the phrase *kánd' osaka* or *osyaka*, to buy a slave.
- Kángánde*, conj. Because.
- Kándenlé*, conj. Because.
- Kánde*, conj. Because.
- Kánde*, 1, with *nli*. Continual. (See *Idioms*).
- Kánlé*, conj. If, though.
- Kángwa*, v. i. To continue to the end. *Kángwa n' oñ-anto*.
- Kánla*, v. i. Cough.
- Kánlaká*, v. n. To the end.
- Káta*, v. t. Question, catechise.
- Kátě*, 1. Question.
- Kavi*, 1. Back of the head.
- Kávia*, v. t. To glory over ; hector.
- Káva*, v. t. (*káwia*). Do work handsomely.
- Kázagáza*, v. i. To make noise against the side of a house.
- Keka*, v. i. Be ready ; contain ; hold ; suffice.
- Kekiza*, v. t. Make ready ; prepare.
- Kegwa*, v. i. To turn round one's self.
- Kegunlia*, v. t. Turn (Luke vi. 29).
- Kela*, v. i. To spoil (as old cassada roots by turning to wood).
- Kelima*, v. t. To act contrary ; disregard.
- Kemba*, v. t. Paint.
- Kemba*, v. Ache.
- Kendekende*, ad. Quiet, mild.
- Kenja*, v. t. Lay up ; collected together ; to arrange.
- Kenja*, v. i. To be near setting (of sun).
- Kera*, v. t. Divide, distribute.
- Keriza*. To give others chop ; food, etc.
- Keta*, v. t. Cool ; cold ; become cold ; become stiff and painful.
- Keša*, v. t. Conquer, surpass, excel.
- Kě*, ad. Too, also.
- Kěgěndia*, v. t. Tickle.
- Kěgěra*, v. t. Nibble, gnaw, grate, creak.
- Kěla*, v. t. Mince, hash.
- Kělagěla*, v. t. Examine, search.
- Kělekělé*, a. Hanging by one end, or side.
- Kělina*, v. t. Cut in straight lines, or square pieces.
- Kěnda*, v. i. Go.
- Kěndia*, v. t. To lead.
- Kěndiza*, v. t. To cause to go ; drive ; inapel.
- Kěnliza*. Measure, try.
- Kěndělé*, v. t. Decanter.
- Kěgěra*, n. Insect that bores holes.
- Kěngělé*, ad.

- Kēnlia*, v. t. To exclaim "Eh!" at a person.  
*Kēnla*, v. t. Resist; advance.  
*Kēra*, v. t. Circumcise.  
*Kiā*, ad. Entirely; clear (used with *Māgunla*, to break).  
*Kila* (*akēgā*). Give a look of contempt.  
*Kila*, v. t. Anoint head of thing, but not body; smear; daub; iron clothes; rub.  
*Kinda*, v. i. Arrive.  
*Kirua*, v. i. To excel all former doing; condition; custom.  
*Kiyāmbā*, 1. Green parrot.  
*Kwanga*, ad. and prep. Before; until; up to.  
*Koga*, v. i. Crow, gape.  
*Koginla*, v. t. Snuff.  
*Kogova*, v. t. To speak a foreign language imperfectly.  
*Kola*, v. t. Buy, sell.  
*Komba*, v. t. Fence.  
*Komba*, v. t. Dodge.  
*Kombinla*, v. t. Hem; surround; flow round, as a river.  
*Kāndanli*. { In the phrase, *e janja*  
*Kāndani*. { *kāndani* when a slave works for a third person and his master takes his wages.  
*Konga*, 1; pl. *Ikonga*. A reed. See *Ogonga*.  
*Kora*, v. t. Tie up into a bundle.  
*Korowa*, 1. A crown.  
*Kota*, v. t. Catch.  
*Kotiza*, v. t. Understand.  
*Koča*, v. t. Get.  
*Koča*, v. Use illustration; make a supposition.  
*Koza*, v. t. To rub against one.  
*Kubu*, ad. At anchor.  
*Kubunla*, v. t. Dip up (as water).  
*Kuga*, v. i. Deprived; or friends bereaved; difficulty; distress, etc.  
*Kulembenli*, 1 (*Nkulembenli*). Mangrove-seed.  
*Kuñanla*, v. i. Stand up.  
*Kumba*, v. i. To carry a load of something.  
*Kuñinla*, v. t. Collect; gather together.  
*Kuñanla*, v. i. Rise up; stand up.  
*Kuñanlia*, v. t. { Straighten; lift  
 { up one fallen.  
 { Make straight,  
 { e.g., a road.  
*Kumba*, v. t. Carry on back; shoulder.  
*Kumba*, 1. Dam (across a water-course).  
*Kumbiza*, v. Keep off (nautical).  
*Kundē*, 1. Remainder, when part has been paid (in trade).  
*Kundu*, v. t. Add; increase; give more.  
*Kunda*, v. t. To avenge.  
*Kungula*, v. i. Growl; roar; rumble (as tiger, lion, etc.); distant thunder.  
*Kundinla*, v. t. Heap up; preserve.  
*Kuria*, v. t. As one's racing-horse.  
*Kutye*, 1. *Paywē*, fetish.  
*Kwa*, v. i. Fall.  
*Kwa*, v. i. Faint.  
*Kwa*, v. t. To reap; cut plantations.  
*Kwandañinla*, v. i. Pounce.  
*Kwadu*, v. t. To snap a gun.  
*Kwanga*. Event up to a given time or place.



- Kwanle*, 1 (*Ukwanle*). Wild hen, or grouse.  
*Kwenla*, v. i. Embark; to go into.  
*Kwenla*, (*inkálá*). Get upon the knees; beg; implore.  
*Kwě*, ad. Little. (Suffixed to adjectives, it forms comparatives).  
*Kwěkwě*, ad. Enough; properly.  
*Kwěra*, v. t. Cut a gash in anything; bleed.  
*Kwěra*, v. t. Rob; plunder.  
*Kwěza*, v. t. Cause to fall; offend.  
*Kwezanganla*, v. i. Agree.  
*Kwer'adungu*. To cause quarreling.  
*Kwěra*, v. i. Wink (with the eye).  
*Kwěřimo*, ad. Afterward; soon; immediately.

## M.

- Mama*, v. i. Be amazed; wonder.  
*Mande*, int. pro. Who.  
*Manla*, v. i. Be completed; finished.  
*Mango*, 1. Swiftmess; running (with *nli*).  
*Manja*, 1. The relationship of the same husband of the head wife to the other wives.  
*Manga*, 1. Manatus, sea-cow.  
*Manga*, 1. Treaty made by mixing blood.  
*Manji*, 1. Maid.  
*Maketa*, 1. Ginger.  
*Māga*, v. t. Slander; belittle; backbite.  
*Māgu*, v. t. (*erungu*). Whisper.
- Māgwa*, v. i. Break (as a stick, pole, etc.)  
*Māgunla*, v. t. Break.  
*Māngi* or *Mōngi*, 1. People.  
*Mānlā*, 1. Large yam.  
*Māndi*, 1. Large black monkey.  
*Māri*, num. a. One.  
*Māri*, a. pron. Other.  
*Mba*, 1. Corn; maize.  
*Mbadli*, 1. Squirrel.  
*Mbalo*, 1. A relative on the mother's side.  
*Mbāme*, 1. Forehead; skull.  
*Mbambi*, 1. Gourd.  
*Mbamba*, 1. Great grandchild; niece; nephew; child of a slave.  
*Mbamba*, 1. Genealogy; generation.  
*Mbanli*, num. ad. Two.  
*Mbao*. Violence.  
*Mbato*, 1. Miser; stingy person of money.  
*Mbata*, 1. Stool.  
*Mbanli*, 1. Day after to-morrow.  
*Mbawasya*, 1. A wart.  
*Mbāgá*, 1. Fishing-ground.  
*Mbāu*, 1 (*mbāū*). Pus, the collect in the corner of the eye.  
*Mbānginli*, 1, *bānga*. Manner of taking.  
*Mbānginlo*, 1, *bānga*. Manner of being taken.  
*Mbela*, 1, in phrase (*fiwelia kadiē mbela*), when *k* is at, *ad* is tune.  
*Mbē*, conj. Or. *Mbē*,—*mbē*—whether—or.  
*Mbe*, a. Bad; ugly; disagreeable.  
*Mlēli*. War expedition; army.

- Mbēlēkē*, 1, and a. Discord; quarrelsome.  
*Mbenda*, 1. Ground nut; peanut.  
*Mbēi*. Piece; part.  
*Mbenjo*, 1. Thwart (of boat or canoe).  
*Mbenle*, 1. Spring; fountain.  
*Mbezyo*, a. Raw; uncooked; green; not dry.  
*Mbēni*. In the right.  
*Mbēli*, 1. Army; host.  
*Mbērē*, 1. Herring (fish).  
*Mbēvē*, a. Level; flat.  
*Mbia*, a. Good; pretty; agreeable.  
*Mbiambiē*, ad. Well; satisfactory.  
*Mbiago*, v. i. Belch.  
*Mimbi*, 1. Satiety.  
*Mbiba*, 1. Palm-nut.  
*Mbinde*, 1. Wild goat.  
*Mbinda*. Menses.  
*Mbinla*, 1. Louse.  
*Mbipa*, 1. Stripe; welt (from whipping).  
*Mbinji*, 1. Wild dog; jackal.  
*Mboa*. Dog.  
*Mbogo*, 1. Monthful.  
*Mboko*, 1. Squirrel.  
*Mboni*, 1, *mbonli*. Goat.  
*Mbora*, 1. Place.  
*Mbolo*, a. Old; applied only to persons and animals.  
*Mbolo*, pl. *mboloanli*, i. v. The word of salutation.  
*Mbongwē*, 1. Yam.  
*Mbongā*, 1. Bribe.  
*Mbuña*, 1. Egg-plant; tomato.  
*Mbumba*, 1. Rainbow.  
*Mbungu*, 1. Toothache.  
*Mbunlinli*, 1; *bunla*. Abundance.
- Mbwēgēzi*, 1. Turtle.  
*Mbundaki*, 1. Carelessness; wastefulness.  
*Mbute*, 1. Bottle.  
*Mbuvē*, 1. A tribe.  
*Mbuzya*. Fish-net.  
*Mbwedi*, 1. Captive; prisoner.  
*Menda*, 1. Hatchet.  
*Menga*, 1. Pigeon.  
*Mēza*, v. t. Dash (water) down or upon.  
*Mēzwē*, a. Left-handed.  
*Mengo*, 1. Horn.
- Mē*, { That same; emphatic. Suffix to pronouns, self to adjective forms the superlative degree; prefixed to adjective-pronouns, that very same.
- Mēga*, v. i. Doze; nod; slumber.  
*Mēkēlia*, v. t. Accede; agree.  
*Mēndē*, a. Flexible; elastic.  
*Mēnlē*, ad. To-morrow.  
*Mēña*, v. t. Confess; acknowledge.  
*Mēna*, v. t. Become accustomed to a place or thing.  
*Mēnliza*, v. t. Finish; complete; end.  
*Meng' aulāngā*, 1. Wild pigeon.  
*Mēnla*, v. t. Swallow.  
*Mēngēlē*, 1. Water-snail; screw.  
*Mēpa*, v. i. Be or become good; pretty; pleasing.  
*Mēpia*, v. t. Make good; pretty; sanctify.  
*Mēpanla*, v. i. Be good for each other; fit; suit.  
*Mēvānlā*, ad. There.  
*Mi*, pers. pron., 1st sin. *Miē*, I.  
*Mia*, v. t. Know.  
*Mia*, a. What number; how many.  
*Mieza*, pro. To make known.



- Mienli*, 1. Manner of knowing; knowledge.  
*Minla*, v. t. To not answer.  
*Mo*, a. One; the same.  
*Monla*, 1. Amulet; charm; fetish.  
*Mondá*, 1. Plan for doing anything.  
*Mondo*, 1. Snare; trap.  
*Màngá y' atanga*. Sweet-potato.  
*Mpago*, 1. Tribute; custom; duties on goods.  
*Mpaga*, 1. Doubt, with *doŕa*.  
*Mpandinlo*, 1. Ladder; stairs.  
*Mpanlo*, 1. Adze.  
*Mpanli*, 1. Fashion; custom; action; deed.  
*Mpanga*, 1. Spur.  
*Mpanga*, 1. Yoke.  
*Mpanginli*, 1. Manner of doing; character; nature.  
*Mpaŕa*, 1. Whip; stick for whipping.  
*Mpándá*, 1. Hoof.  
*Mpángá*, 1. Joint.  
*Mpángá*, 1. Thing; matter; affair; difficulty.  
*Mpánlá*, 1. Road; path; way.  
*Mpáwýá, y' saon*. Something being spoken.  
*Mpága*, 1. Lock.  
*Mpá, mpá mo*, ad. Together.  
*Mpe*, a. Short.  
*Mpěmba*, 1. Chalk, flour, bread.  
*Mpěnju*, 1. Cockroach.  
*Mpenli*. A gift.  
*Mpendinli*, 1. Size, greatness.  
*Mpězyu*, 1. A burnt place; house; farin, etc.  
*Mpělá*, 1. Blemish.  
*Mpesyinla*. Manner of weighing.
- Mpira*, 1. The second plantain of a field. The first is *Okengo*.  
*Mpira*, 1. Gunpowder, shoot, pot-black.  
*Mpira yì tēdinla*. Ink.  
*Mpiri*, 1. Darkness.  
*Mpio*, 1. Hotness, heat.  
*Mpivinla*, 1. Thought.  
*Mpo*, adv. Afloat; moving on the ground in water.  
*Mpoge*, a. Deaf.  
*Mpogo*, 1. Mouse.  
*Mpolo*, a. Large.  
*Mponja*, a. Solid; not hollow.  
*Mponde*, 1. The wild fig-tree of several species.  
*Mpongwě*, 1. Wisdom, precocity.  
*Mpongwě*, 1. Tribe of people, and language.  
*Mpoŕa*, 1. A head-tide.  
*Mpoŕo*, 1. A fish-spear.  
*Mpunji*, 1. Tusk of ivory weighing above twenty pounds; ivory.  
*Mpundu*, 1. Billet of wood (as ebony, red-wood, fire-wood).  
*Mpungu*, 1. Palaver.  
*Mpuzyu*, a. (*ompuzyu*). Wide.  
*Muzunla*, v. t. Crumble; shell off (as corn).  
*Mwěra*, v. t. Scratch.  
*Mwětínla*, v. t. Motion to; wink at; nudge; jog.
- N.**
- Nago*, 1. House.  
*Nlai*, number, ad. Four.  
*Naka*, v. t. Care; want; care for.  
*Namba*, v. t. Cook (by boiling).

- Nanla*, v. i. Lie down.  
*Nanl'antyáñlá*, v. t. Sleep.  
*Nanda*, 1. Mile.  
*Nanlo*, 1. Spittle, drive.  
*Nānga*, 1. Dirt, dirty.  
*Nanga*, 1. Dry season of January and February.  
*Nāga*, v. i. Rain.  
*Nāgiza*, v. t. Cause to rain.  
*Nāganla*, v. i. Pass by.  
*Nānlá*, ad. So.  
*Nāntye*, 1. Room (in a house).  
*Nāzya*, v. t. Pass, hand.  
*Nāzinla*, v. t. Pass, hand to.  
*Nāngwa*, v. i. To arise.  
*Nāngunlia*. To cause to arise.  
*Nda*, a. Long, tall.  
*Ndago*. A fragrant medicinal plant.  
*Ndaga*, 1. Thing.  
*Ndaginla*, 1. Desire.  
*Ndatizo*, 1. Seam in a garment.  
*Ndako*, 1. Brother; cousin; relative too near to marry.  
*Ndāñinli*, 1. Length, distance.  
*Ndā*, compound ex.; *nli*, á, prep. and pron. by the, after pass. verb.  
*Ndego*, 1. Friend.  
*Ndare*. Hold here; hand here.  
*Ndē*, compound ex. *nle yē* or *ē* prep. and pron., by him, after pass. verb.  
*Ndēle*, a. Soft, weak.  
*Ndēgē*, 1. Division; knot or joint of plantains, etc.  
*Ndēkē*, 1. Deck of ship; story of house; floor of planks.  
*Ndigo*, 1. Date tree and fruit.  
*Ndo*, conj. But.  
*Ndoanlinli*, 1. Being, existence, living.  
*Ndoŋa*, 1. Enemy (*mbe*).
- Ndolo*, 1. Scar.  
*Ndondui*, a. High.  
*Ndondo*, 1. Albino.  
*Ndua*, 1. The month after child-birth.  
*Ndumbaga*, 1. Sudden fear; fright.  
*Nēgira*, v. t. Beg.  
*Nēga*, v. i. To haste.  
*Nēganēga*, ad. Soon; quickly; in a hurry.  
*Nēgiza*, v. t. Hasten.  
*Nēmā*, v. t. Weed; cut off or up by roots, weeds, grass, etc.  
*Nēm̄ba*, v. t. Coax; entice; allure; wheedle; flatter in order to obtain a favor.  
*Nēmēnlia*, v. i. Limp; be lame; make lame.  
*Nēngēnlia*, v. t. Show; point out.  
*Nēnga*, v. t. Learn.  
*Nēnja*, v. t. Teach.  
*Nēnge*, 1. Island.  
*Nēra*, v. t. Lick.  
*Ngaka*, 1. Ant-nest; mushroom-shaped; earth-made.  
*ṇandī*. Envy, covetousness.  
*Nganli*, a. Another's; not one's own.  
*ṇando*, 1. An assembly of people.  
*ṇāmbi*, 1. Harp of many strings.  
*Ngá*, int. Indeed? ah!  
*Ngála*, 1. Whirlpool.  
*Ngálangála*, ad. with *ponla*. Intently.  
*Ngáwē*, 1. Captain (of a vessel).  
*Ngáwá*. Hook.  
*Ngánlē*, 1. Hoarseness, huskiness.

- Ngái*, 1. A piece of cloth for wearing.  
*Ngái-koto*, 1. Coat.  
*Ngái-y'okanda*, 1. Pants.  
*Ngai syátu*, 1. Shirt.  
*Ngándá*, 1. Gourd.  
*Ngári*, 1. Nape of the neck.  
*Ngávé-dosyi*, 1. Snuff-box.  
*Ngéva*, a. Bow-legged.  
*Ngo*, 1. Mamma.  
*Ngosyu*, a. Obstinate; cruel, (opposite of *ikěsyi*).  
*Gozyo*, 1. Parrot.  
*Ngoa*, 1. Hog.  
*Ngungě*, 1. Owl.  
*Nguva*, 1. Porpoise.  
*Nguwa*, 1. Shield.  
*Ngulu*, 1. Strength, power, ability.  
*Nguwu*, 1. Hippopotamus.  
*Ngwa*, a. Shut; not open; closed.  
*Ngwangnándá*, 1. Trumpet-bird.  
*Ngwasyi*, ad. Fast (in the hand).  
*Ngwanyânli*, 1. Eagle.  
*Ngw'ágai*, 1. Wife's mother.  
*Ngwě*, 1. Mother.  
*Ngwesyimba*, 1. Sensitive-plant.  
*Ngwěntyontyo*, 1. Hop, hopping.  
*Niga*, v. t. Abuse, curse.  
*Nige-nkondi*. Repent, regret.  
*Nimba*, v. t. Hide; conceal; keep secret.  
*Niña*, v. t. Extinguish (a candle).  
*Niñinla*, v. t. Refuse to give.  
*Niñianla*, v. t., rel. conj. of *niñinla*.  
*Nimbanla*, v. i. Be hid.  
*Ninia*, v. i. Dive, sink.
- Nindia*, v. i. To start; jump with fright.  
*Ningo*, 1. Rain.  
*Niti*, a. Strong; fiery (like pepper); proof rum, etc.  
*Niña*, v. t. Own.  
*Njalič*, 1. First-born.  
*Njalič*, 1. Post supporting the ridge-pole in a house.  
*Njali*, 1. Gun.  
*Njali-tođa*. Thunder.  
*Njanla*, 1. Hunger.  
*Njanlo*, 1. Birth.  
*Njasyinli*, 1. Weariness.  
*Njave*. Leaf of a tree.  
*Njaŵe*, 1. Fruit (wild, whose seed yield oil for food).  
*Njāñli*, 1. Fowl, chicken.  
*Njagu*, 1. Elephant.  
*Njāla*, 1. Fiddle-string.  
*Njālibe*, 1. A kind of snake which lives in salt water.  
*Njāmbwe*, a. Bright, shining.  
*Njěgā*, 1. Leopard.  
*Njeka*, 1. A covenant.  
*Njenje*, 1. Ant.  
*Njenlo*, 1. View, prospect.  
*Njěmbě*, 1. Female secret society.  
*Njěgělu*, 1. Chin; lower-jaw.  
*Njěřě*, 1. Ripe plantain.  
*Njělnjělē*, a. Glistening, as sun.  
*Njělē*, 1. Knife-blade.  
*Njiko*, 1. A kind of bird which lives in rivers.  
*Njinla*, 1. A monster monkey, larger than a man.  
*Njiwo*. A kind of musk-deer.  
*Njuke*, 1. Trouble; vexation.  
*Njuwinli*, 1, ex. *juwa*. Manner of dying; death.  
*Nkaga*, 1. Armadillo.  
*Nkambi*, 1. A deer.

- Nkago*, 1. A kind of monkey.  
*Nkambinli*, 1. Manner of speaking; dialect; language.  
*Nkala*, 1. Town; a coffin.  
*Nkazyu*, 1. Pain.  
*Nkamā*, 1. Hundred.  
*Nkazyo*, 1. Scale (of fish).  
*Nkanli*, 1. Sickness.  
*Nkanda*, 1 (with *nli*). Purposely.  
*Nkango*, 1. Fragrance; perfume.  
*Nkačala*, 1. Horse.  
*Nkači*, 1. Paddle; oar.  
*Nkambi*, 1 (pl. *Ikambi*). A kind of deer.  
*Nkanlo*, 1. A legend; story.  
*Nkágúzyá*, 1. Elbow.  
*Nkágu*, 1. Cane; staff.  
*Nkándě*, 1. Perseverance; continual exercise.  
*Nkándá*, 1. Company of persons traveling.  
*Nkángánlá*, 1. Millipede.  
*Nkángánlá*, 1. Wind-pipe.  
*Nkánjá*, 1. Bat.  
*Nkánjě*, 1. Shark.  
*Nkála*, 1. A kind of shell.  
*Nkála*, 1. Clock; watch.  
*Nkála*, 1. Petition; desire; prayer.  
*Nkámhá*, 1. A spiked panicle, like wheat.  
*Nkáńi*, 1. Seaward; southward.  
*Nkáńgě*, 1. Concubine; another's wife kept.  
*Nkěnlá*, 1. Wise; sober; thoughtful; wide awake.  
*Nkěi*, a. Cold; damp.  
*Nkele*, 1. Barren female; land.  
*Nkegwini*, 1, ex. *kéwa*. Turning; manner of turning.  
*Nkeča*, 1. Gum; copal.
- Nkěnjő*, 1. Gizzard.  
*Nkěli*, 1. A skull.  
*Nkěgěřě*, 1. Any creaking sound, as rudder, etc.  
*Nkende*, 1. Fool; rascal (Matt. v. 22).  
*Nkěgěnlí*, 1. Spark (of fire).  
*Nkěńa*, 1. Monkey.  
*Nkěńa-yimpindá*, 1. Large, black monkey.  
*Nkěńa-yindáča*. Large, yellow monkey.  
*Nkěńa-y' osyoke*, 1. White-nosed monkey.  
*Nkěmbá*, 1. A suit of fine clothes.  
*Nkěmbě*, 1. A cat-fish.  
*Nkěngá*, 1. Kindness.  
*Nkenjo*, 1. Dwarf.  
*Nkěřě*. Nice; clean; particular; pure; holy.  
*Nkilinga*, 1. Very small monkey.  
*Nkíńa*, 1. Boiled plantains mashed.  
*Nkizyi*, 1. Fragment; small piece of anything.  
*Nkínda*, 1. Departed spirit, i.g., *Onyambe* and *Ibambo*.  
*Nkinji*, 1. Collection.  
*Nkoga*, 1. Crown-bird.  
*Nkogo*, 1. Supposition; illustration; figure of speech; proverb; law.  
*Nkolo*, 1. Evening; P.M.; near sun-set.  
*Nkonla*, 1. Of one age; a contemporary.  
*Nkámhá* (pl. *Ikamba*), 1. A cross-street.  
*Nkomā*, 1, with *doanla*. To be angry with one another.  
*Nkombe*, 1. Sun; calico; cloth.

- Nkombenlongo*, 1. Raven.  
*Nkombe-nyondo*, 1. Noon ; twelve o'clock.  
*Nkombetenliarenlia*. Two-headed snake.  
*Nkonde*, 1. Head-wife.  
*Nkogora*, 1. Whip-snake.  
*Nkondi*, 1, in phrase *nlige nkondi g' osaun*. Repent of a thing.  
*Nkonga*, 1. Copper ; chiefly, copper-rod.  
*Nkongo*, 1. Cat-fish.  
*Nkoro*, 1. Centipede.  
*Nkoča*, 1. Direction ; course.  
*Nočo*, 1. Scab ; an eye-lid.  
*Nkula*, 1. A round nut ; knob.  
*Nkuřia*, 1. Shell.  
*Nkumba*, 1. Dam.  
*Nkumba*, 1. { A dam to keep off water from a fish-hole while a woman bales it and catches the fish.  
*Nkumba*, 1. Company (of persons) ; a party of persons.  
*Nkunlu*, 1. Sea-turtle.  
*Nkundu*, 1. Fetish-house.  
*Nkuřu*, 1. Large mat made of flags.  
*Nkwala*, 1. Carelessness, wastefulness. Plenty, abundance of food (*yasinya*).  
*Nkwěřě*, 1. Grating of teeth ; ex. *nkwěřěřě*.  
*Nla*, conj. and prep. And, with, by, etc., used with *sub. verb. pas.* and *neg.*, viz : *an doanla azyele*, etc., and denotes possession.  
*Nle*, prep. By ; used with the passive voice of verbs.  
*Nlá*, conj. Neither, nor.  
*Nlěnlá*, ad. To-day.  
*Nlengenlengen*, ad. Midnight.  
*Nli*, prep. With, denoting accompaniment. Before words beginning with *r* and *w* it changes to *nla*.  
*Nlome*, a. (*onlome*). Male.  
*Noa*, v. t. Fight, war.  
*Noanla*, v. t. Wear (clothes).  
*Noana*, v. t. To owe.  
*Noga*, v. t. Build (house).  
*Noginla*, v. t. Net, braid, plat.  
*Noka*, v. t. Lie, deceive.  
*Nokinla*, v. t. Lie to, or for, a person ; deceive.  
*Noma*, v. t. Bite, sting.  
*Nomba*, 1. Hill, mountain.  
*Nonga*, a. First.  
*Nonte*, a. Bitter.  
*Nonda*, 1. Flower (general name).  
*Nongo*, 1. A very thorny tree, leaves like the butternut.  
*Nangwa*, v. i. Arise, awake.  
*Nangunlia*, v. t. Lift up ; straighten up.  
*Nta*, ad. As.  
*Ntambi*, 1. Property ; riches ; goods of all kind.  
*Ntango*, 1. Number.  
*Ntavanga*. Early morning.  
*Ntare*, i. e. *ntě are*. As it is.  
*Ntari*, 1. Witness.  
*Ntaga*. The same.  
*Ntango*, 1. Number, account.  
*Ntandi*, or *ntondi*, 1. A lover (*ntandi y'anliča*).  
*Ntandinla*, or *ntondinla*, 1. Will, pleasure.  
*Ntazen*, 1. Thousand (English).  
*Nte*, ad. As, like.  
*Nteřo*, ad. Empty, only, solely, desolate.  
*Ntěřě*, 1. Rafter made of a bamboo.



- Ntinla*, 1. Butt-end; cause, reason, purpose.  
*Ntimbi*, 1. Plank, board.  
*Ntomba*, 1. Sand-bar, shallow.  
*Ntombo*, 1. Needle.  
*Ntombo yi kotinla*, 1. Pin.  
*Ntogolo*, 1. Pepper (red).  
*Ntonda*, 1. Current of a river, etc.  
*Ntongo*, 1. Stick, drum-stick, cane.  
*Ntori*, 1. Rat.  
*Ntonlo*, 1. Breast; bosom of person, or garment.  
*Ntuenli*, 1. A sharp edge.  
*Ntugu*, 1. Hip.  
*Ntulungu*, 1. Corner, angle.  
*Ntuma*, 1. Fork (for eating).  
*Ntumbu*, 1. Heel.  
*Ntumba*, 1. Contention, fighting.  
*Ntuazange*, ad. Peradventure.  
*Ntunlu*, 1. Whole, entire.  
*Owenja wantuntu*, whole day. Phrase, *Anyambié a zye n'l'oma wantuntu*: God is no respecter of persons.  
*Ntyaga*, 1. Garden, farm.  
*Ntyambi*, 1. Harp of five strings.  
*Ntyanga*, 1. A flag, ensign.  
*Ntyango*, 1. News.  
*Ntyale*, 1. Custom, fashion.  
*Ntyago*, 1. Feast.  
*Ntyandé*, 1. Two and a half fathoms, cloth.  
*Ntyaŋu*, 1. Soap.  
*Ntyaŋa*, 1. Vine, hoop.  
*Ntyangilia*. Rapidly and loudly speaking.  
*Ntyango*. Distance.  
*Ntyanja*, 1. Rain season.  
*Ntyai*, 1. End.
- Ntyai nli ntinla*. From the beginning to end.  
*Ntyá*, conj. Either. *Ntyá-ntyá*. Either, or.  
*Ntyágě*, 1, with *kwa*. Quarrel, palaver.  
*Ntyá*, prep. Between.  
*Ntyámǎ*, 1. A loan to be repaid in kind.  
*Ntyáli*, 1. Small bird.  
*Ntyángakanlo*, 1. Joint.  
*Ntyánli*, 1. Shame.  
*Ntyángwě*, 1. Excuse.  
*Ntyámbi*, 1. Plum.  
*Ntyáñě*, 1. Hand.  
*Ntyámbě*, 1. Marrow.  
*Ntyária*. Secretly. Prov. i. 18.  
*Ntyeri*, 1. Gazelle.  
*Ntyéndǎ*, a. Awry; crooked; out of square.  
*Ntye*, 1. Earth, world, country, land.  
*Ntyěmbǎ*, 1. Censure, blame.  
*Ntyěnge*, 1. Wash-basin, cup, bowl.  
*Ntyěngě*, 1. Sand.  
*Ntyěgě*, 1. Short-tail monkey.  
*Ntyělēlē*, 1. White ant.  
*Ntyěřě*, 1. Ramrod.  
*Ntyěmbǎ*, 1. Blame, reproach.  
*Ntyigo*, 1. Chimpanzee.  
*Ntyinla*, 1. Blood.  
*Ntyinli*, 1. House-fly.  
*Ntyuanli-pǎti*, 1. Iron pot.  
*Ntyua-yogo*, 1. A native pot.  
*Ntyolombo*, 1. Brass kettle.  
*Ntyolo*, 1. Hammer, anvil.  
*Ntyoŋi*, 1. Bamboo-nut.  
*Ntyonda*, 1. Pudenda.  
*Ntyondo*, 1. Heart.  
*Ntyonde*, 1. Head of navigation.  
*Ntyongi*. The lead of a lead-line; a Britannia cup.

- Ntyonjo*, 1. Leech.  
*Ntyozyo*, 1. Foot.  
*Ntyozyo-y'-atunga*. Shoe, boot.  
*Ntyogo*, 1. Fetter.  
*Ntyoro*, 1. Loop.  
*Ntyángě*, 1. A play and the board for the game.  
*Ntyángá*, 1. Nail for fastening and nailing.  
*Ntyonga*, or *ntyanga*, 1. Quarter, part of town.  
*Ntyugu*, 1. Day.  
*Ntyuga*, 1. Jug.  
*Ntyunla*, 1. A deer-fly.  
*Ntyuŭa*, 1. Open sea.  
*Ntyunlu*, 1. Driver-ant.  
*Ntyumbu*, 1. A kind of tree.  
*Ntyumě*. Large fish.  
*Nuanla*, v. t. Owe.  
*Nuga*, v. t. Row, paddle.  
*Nuginlia*, v. t. To incite.  
*Numbu*, 1. Bow of boat, etc.; boat; canoe.  
*Numbinli*, 1. Hatred.  
*Numba*, v. t. Hate.  
*Nunla*, v. i. To smell.  
*Nunliza*, v. t. Caus. of *nunla*.  
*Nunja*, v. t. Shut.  
*Nunduŭělē*, 1. A fragrant herb; mint.  
*Nunga*, v. t. Light (a candle).  
*Nungu*, a. Old (of things).  
*Nungunla*, v. t. Help, open (a door).  
*Nungwa*, v. t. Be opened.  
*Nungunla*, ex. *nungunla ir*. Help each other.  
*Nungwanla*, (as keys). To open each other.  
*Nuŭunla*, a. Last; ex. *nunwunla*.  
*Nya*, a. (*owenja nya*). Day, opening.  
*Nya*, v. t. Eat.
- Nyalunla*. An orphan still an infant, and nursed by another.  
*Nyango*, a. Small.  
*Nyambiě*, a. Vain, useless.  
*Nyavali*, 1. Arm-pit.  
*Nyare*, 1. Cow, bull (wild or tame).  
*Nyama*, 1. Wild beast.  
*Nyanga*, 1. Rust, salt-water.  
*Nyawě*, ad. No. *Nyawěge* and *nyawědu*. "No, siree."  
*Nyawěnyawě*, 1. Nothing, no.  
*Nyange*, 1. White crane.  
*Nyanto*, a. (as *nyama*). Female.  
*Nyazyi*, 1. Sneezing. (See *jazyia*).  
*Nyândá*, 1. Whale, onion.  
*Nyánla*, 1. New.  
*Nyánli*, 1. Bird.  
*Nyányua*, v. i. To be straight; to be stretched out.  
*Nyányunla*, v. t. To stretch out.  
*Nyembi*, 1. Dancer, singer.  
*Nyenge*, a. Many, plenty.  
*Nyěnlě*, 1. Brass (metal).  
*Nye* (same as *nya*), v. t. Eat.  
*Nyezya*, v. t. Feed, pardon.  
*Nyena*, v. t. Gain, profit (by trade).  
*Nyezya*, v. t. Rule; govern; lit., cause to eat.  
*Nyěnya*, v. t. Sprinkle, scatter, sow.  
*Nyěnga*, v. i. Tremble, quiver.  
*Nyěnlě*, a. Another.  
*Nyěivá*, a. Some.  
*Nyilo*, 1. Anchor.  
*Nyilinlo*, 1. Dream.  
*Nyinya*, v. Urinate.  
*Nyowe*, 1. Honey-bee.  
*Nyongo*, 1. Steward (bond or free).



*Nyõnyua*, v. Be straight.  
*Nyõnyunia*, v. t. Straighten.  
*Nyõõo*, 1. An instrument to bail a canoe.  
*Nyũma*, 1. Back (of the body).  
*Nyõngě* (*nyángě*), 1. Thread.  
*Nyõngá* (*nyángá*), 1. Time; as, I saw him three times.  
*Nyángũlě*, 1. Noise, racket.  
*Nyõnla* (or *nyánla*), 1. Ant.

## O.

*O*, pers. pron. Thou, also; rel. pron., who.

*Oba*, 4. Tribute, duty, pay, wages.

*Oba*, 4 (*odika*). Nut-tree.

*Obaká*, 4. Bamboo-pith basket.

*Obalẽngá*, 4. Harlot.

*Oběrinla*. Accuser.

*Oběli*. Sickly person; sickness.

*Obo*, 7. Iron bar.

*Obobobobo*, 5. A coward.

*Obota*, 4. Female that has produced.

*Obu*, 4. Streak, stripe.

*Obulungu*, 4. Cavern.

*Obumbulu*, 4. An open court with houses on three sides.

*Obwe* (*obue*), 4. Light, open, unobstructed.

*Odando*, 4 and a. Pride, proud man; proud.

*Odá*, 4. Silence.

*Odědě*, 4. Valley.

*Omdembě*, 4. Calm.

*Odika*, 4. A kind of condiment prepared from a nut.

*Odo*, 6. Bed.

*Odokebole*, 4. Striker; vicious person.

*Ododo*, 4. Scale, balances, steel-yards.

*Odolongo* (used with *go*). On the under-side; under.

*Odořalořa*, 4. Enemy, censurer.

*Odořinla*, 4. Beginner (of a thing).

*Oduřma*, 4. Cannon.

*Oduma*, 4. Snake.

*Odusyá*, 4. Ignorant person.

*Oduřě*, 4. Contentment.

*Ofa*, 4. Fish-bone.

*Ofalifa*, 4. Thorny plant; thistle.

*Ofafa*, a. Brittle.

*Ofe*, 4. Thief.

*Ofeřiza*. Deteriorator.

*Ofuru*, 4. A small fly; sand-fly; gnat.

*Oga*, 5. King; head man of a town.

*Ogakizi*, 4, *kakiza*. Defender.

*Ogalanganlo*, 7. It tied on the rafters to support the thatch.

*Ogambwě*, 6. Orator; spokesman.

*Ogambagambo*, n. Palaver; dispute; noise.

*Oganyanlo*, 4. Companion; neighbor.

*Oganji*, 4. Vein; tendon.

*Ogandě*, 7. A wash or bathing-place.

*Ogandaga*, 4. Health; healthy person.

*Oganla*, 7. Statue; idol.

*Oganga*, 5. Doctor; conjuror; prophet.

*Oganjo*, 4. Switch end of an elephant's tail.

*Ogara*, a. Condemned; cast (in a trial).

*Ogaza*. Juice of ripe plantains.

See  
H

- Ogazagaza*. Strong, healthy person.  
*Ogusyo*, 4. Greediness; greedy (of meat or money).  
*Ogaŵalia*, 4. Ravine.  
*Ogà*, 6. Arm.  
*Ogá*, 6. Handle (of jug).  
*Ogámhá*, 7. Path beyond but near a town.  
*Ogáli*, 4. Rope; cord; vine.  
*Ogái*, 5. Mother, father, brother, or sister-in-law.  
*Ogándá*. A row; quarrel.  
*Ogándisi*, *Kánda*. Mild word for slave.  
*Ogíngě*, 7. Eyelash.  
*Ogánlá*, 4. An elephant-trunk. (*Onlánlá*).  
*Ogágwo* (*Kágwa*). A going out.  
*Ogembia*. Pain. (See *Kemba*).  
*Oye*; pl. *Sike*, 7. A fainting.  
*Ogěmbá*. Handsome article of dress or furniture.  
*Ogege*, 4. A pod (of pepper).  
*Ogengende*, 4. Bad-dispositioned person; foolish.  
*Ogera*, 5, a. Lazy.  
*Ogěla*, 4. Crack; split.  
*Ogělé*, a. Stingy; op. *Ogwande* (of food).  
*Ogěnda*, 5. Guest; stranger.  
*Ogěngilia*, 5. Copper-colored man; white man.  
*Ogěndá*, 7. Journey.  
*Ogěndagěndo*. Journeying; a wanderer.  
*Ogěngěni*, 4. Star.  
*Ogěngá*, 7. Lower-jaw.  
*Ogěnlě*, 4. Flea.  
*Ogěgě*, 4. Plover.  
*Ogígigili*, 4. Truthfulness; justice.  
*Ogo*, 4, ex. *Ogoŵo*. A piece or bolt of cloth, usually 14 or 18 yards.  
*Ogolá*, 4. Intestinal worm.  
*Ogu-ola*.  
*Ogolo*, 6. Leg.  
*Ogolongozyo*. A cross, thus: ×, a man's "mark."  
*Ogolo nja* (*agolonja*). Astride.  
*Ogomba*, 7. Fence.  
*Ogombe*, 4. Crocodile.  
*Ogonli*, 7. Fire and firewood.  
*Ogombinlo*, 4. Hem.  
*Ogonga*, 7. Boil.  
*Ogonlo*, 4. Calling; duty; employment.  
*Ogoŵě*, 4. Apangwe knife.  
*Ogowa*, 4. Boil; kind of tree.  
*Ogoro*, 4. A band; a chord, etc.  
*Ogore*, 6. Equity; uprightness; upright.  
*Ogozyi*. Shouting (of "E") at top of voice.  
*Ogu*, 4. A worm; maggot.  
*Ogu*, 4. Sense; gumption; the mind.  
*Ogula*, 4. Tornado.  
*Ogula*, 4. Tree which bears *Nkula* nuts.  
*Ogulu*, 4. Rope; cable.  
*Oguña*, 4. Cassada.  
*Ogunle*, 4. Eyebrow.  
*Oguŵaguŵa*, 6. Blacksmith.  
*Oguña*, 4. Mast.  
*Ogumbanyonza*, 4. A tree resembling a hazel tree.  
*Ogumbu*, 4. Strap for holding anything on the back; suspender.  
*Ogwanla*, 6. Mouth.  
*Ogwande*, 6. Generous; liberal; op. *ogělé*.  
*Ogwěra*, 6. Night.  
*Ogwěra-nlengendenge*. Midnight.

- Ogw'li*, 6. Moon.  
*Ogyere*, 4. Sole-fish.  
*Ogwirinla*, 7. Back-yard.  
*Ojanli*, 4. Farewell (*tiginla ojanli*).  
*Ojo*, 4. A native candle; torch.  
*Okanja*, 4. A tent (house).  
*Okanla*, 4. Advocate, defender.  
*Okambi*, 4. A speaker in a palaver; preacher.  
*Oka*, def. v. { Used only in imperative second per. in starting for some place, or to increase the speed of a person, who is doing something.  
*Oka*, 4. Boundary, division-line.  
*Okapo*, 4. Leanness.  
*Okasonguwu*, 4. A raw-hide.  
*Okádu*, 4. Weariness, *e. g.*, of sea; of one kind of food.  
*Okángánde*. Because (of time long past).  
*Okándá*, 4. Cotton.  
*Okángá*, 4. Spine.  
*Okángálá*, 4. Keel (of boat).  
*Okeča*, 4. Wave.  
*Okeli*, 4. Skill, cunning, sagacity, discretion, carefulness, watchfulness, guard; *goť okeli*, be on your guard against.  
*Okenja*, 4. Green snake.  
*Okendekende*, 4. Quietness, humility, quiet person, etc.  
*Okělě (bakělě)*, 5. Man or woman.  
*Okělakěla*, 4. Brightness (as of sun).  
*Okěngělě*. Being up at night.  
*Okengo*, 4. The first planting, or ear of corn, of a field.  
*Okěngěkěngě*, 5. Carpenter.
- Okil'ingáí*, 4. To iron shirts, or any clothes.  
*Okita*, 6. Residence far from home; to trade.  
*Okokotwě*, 7. Bed-bug.  
*Okolongo*, 4. Dead standing tree.  
*Okondo*, 4. Heap, pile.  
*Okongolia*, 4. Something resembling sugar-cane.  
*Okombandándá*, 4. The crescent over which the hair is braided.  
*Okorwě*, 4. Binding (of a garment).  
*Okugi*, 4. A person bereaved of all friends.  
*Okuwa*, 4. Body.  
*Okukwě*, 4. A person dressed hideously in disguise.  
*Okuñe*, 4. The tree of which canoe boats are made.  
*Okwara*, 4. Cutlass, matchet.  
*Okwara w'iwára*. Sword.  
*Okwende*, 4. Tail.  
*Okwenla*, 4. Inside (of boat, etc.)  
*Olako*. A place of temporary residence.  
*Olágá*. A kind of devil.  
*Olálá*, 4. Pawpaw tree.  
*Oládinli*, 4. Spy. (Gen. xlii. 9).  
*Olágázyongě*, 4. Fire-fly.  
*Olávi*, 4. River.  
*Olambo*, 4. India-rubber.  
*Onlambanli*, 4. Dozen.  
*Olasa*, 4. Orange-tree.  
*Olanda*, 4. Dutch knife.  
*Olandunli*, 4; ex. *dandunla*. Redemption-money.  
*Olanga*, 4, a. Calling, or shouting at the top of the voice; elephant's voice.

- Olatanlo*, 4. Assembly, audience.  
*Olánga*, 4. Valley.  
*Olemba*, 4. Herd, flock.  
*Onlěngě*, 4. Air (with a gun).  
*Olega*, 4. Biscuit.  
*Olembianlo*, 4. Race; trial of swiftness.  
*Olěvě*, n. Hankering after food.  
*Olěndá*, 4. Abscess (in the groin).  
*Olěle*. Tender.  
*Olingo*, 4. A space of time.  
*Olirio*, 7; ex. *diria*. Honor.  
*Olomba*. Interior-ward.  
*Olombo*, 4. A brass kettle.  
*Olonda*, 4. Bead, seed, nut.  
*Olonda*, 4. Flower.  
*Olongo*, 4. Neptune; a large, flat brass pan.  
*Olonga*, 4. Ring, armlet, anklet.  
*Olosi*, 4. Lime-tree; citrus medica.  
*Oloso*, 4. A sore.  
*Olovalovi*, 4. Enemy.  
*Olubu*, 4. Honor, reverence.  
*Olunda*. Generously.  
*Oluo*, 4. Witness; one present.  
*Onlumbu*, 4. Lip testimony.  
*Om' edu*. Any one.  
*Oma*, pl. *anlaga*. Person, pl. people (man or woman).  
*Ombago*, 4. Sawfish.  
*Obaka*, 4. Bamboo; pith-basket; its capacity, one bushel.  
*Ombáña*, 4. Boa-constrictor.  
*Ombága*, 4. Hoe, pick-axe, mattock.  
*Ombága*, 5 (*awága*). Stranger, foreigner, alien.  
*Ombánla*, 4. Mud.
- Ombágá*, 4. Temporary encampment for fishing and drying fish.  
*Ombenla*, 4. Hunter, fisherman.  
*Ombenle*, 4. Goora-nut.  
*Ombiagwanla*, 4. Hypocrite.  
*Ombilo*, 4. A strong man; worker.  
*Ombonlo*, 4. Snot.  
*Ombu*, 4. Ashes (used only in sing.)  
*Ombutowa*. Fog, mist. (Gen. ii. 6).  
*Ombuwutu*. Dust.  
*Omburawure*. Rily, or muddy (as water).  
*Ombwiri*. A kind of bush, and sea-devil.  
*Omenlo*, 4. Finger.  
*Oñengo*, 4. A single plantain.  
*Oměpinlo*, ex. *měpianla*. Favor.  
*Omia*, 4. Fur, wool.  
*Omiěnlě*, 4. Pure. *Mpongwe*, ex. *miě nlě*. I say.  
*Oñoro w' oroyi*, 4. Earring.  
*Omosyo*. Idleness.  
*Ompango*, 4. A vine, or braided *isyonlo*, for putting around a tree and one's body to assist in climbing.  
*Ompanganlo*, 4. Promise.  
*Ompabo*. Bamboo thatch.  
*Ompinga*, 4. Ball.  
*Ompindi*, 4. Farm, plantation.  
*Ompogonli*, 4. Hole, lair.  
*Ompendi*. Leg from knee to ankle.  
*Ompege*, 4. Cheese.  
*Ompombanla*, 4. Doorway.  
*Ompombo*, 4. Nose.  
*Ompoño*, 4. Point (of land).  
*Ompái*. Large fish.

- Omparuē*. Irony. *Rēkadiē*  
*-ar' omp'*, ironical.  
*Ompēmbē*, 4. Dew.  
*Ompenle*, 4. Poisonous snake ;  
viper ; cerastes.  
*Ompenle*, 4. Handle (of any-  
thing).  
*Ompunga*, 4. Wind.  
*Ompunga wi nkāñi*. Sea  
breeze.  
*Ompunga w' olomba*. East  
breeze.  
*Ompunga wi bolo*. Land  
breeze.  
*Ompunla*, 4. Stench, scent.  
*Ompuzyu*, a. Wide.  
*Ompondo*, 4. Bachelor.  
*Ompelz*, 4. Neck.  
*Ompēi* (*omēul' ompēyi*). The  
little finger ; *are nē' ompēyi*,  
he has the nose-bleed.  
*Ompumā*, 4. Year.  
*Ompwenla*, 4 ; ex. *poa*. Low-  
ness of tide at new and full  
moon.  
*Oñanda*, 4. Day.  
*Oñanga*, 4. Kidney.  
*Oñangamānga*, 4. Testicle.  
*Oñāri*, 5, a pron. Other  
(article to be supplied).  
*Oñanga*, 5 (*atanga*). Cocoa-  
nut.  
*Oñondo*, 4. Limit, end.  
*Oña*, 4. Loins.  
*Onlāmbē*, 5. Black man ; ne-  
gro.  
*Onlērá*, 5. Grown person.  
*Onēmbá*, 4. Flattery. (See  
*nēmba*).  
*Onē*, 4. A remainder ; some-  
thing more ; the last of any  
number (*onē w'igoñē*) ; the  
tenth.  
*Ongonga*, 4. Throat.

- Onđangá*, 4. An ulcer.  
*Oywanjajwanja*, 4 (*onia*).  
Roof.  
*Ongili*, s. and p. 4. Dependent ;  
ward ; disciple.  
*Onđanda*, 4. Colic.  
*Onjēn-jēlē*, 4. Brightness,  
effulgence.  
*Onliwē*, 4. Slave ; mild word  
for slave.  
*Onlēmbē*, 4. Honey.  
*Onlāngá*, 5. Kind (*onlāngá*  
*nđē*) ; what kind ?  
*Onlēmwē*, 4. Tongue.  
*Onayi*, 4. Poison for arrows,  
etc. 'Pangwe, *onei*.  
*Onlēnji*, 4. Teacher.  
*Onlaga*, 4. Help ; servant ;  
mild word for slave.  
*Onlug' onlagie*, 5. Wise man.  
*Onligi*. Sweet ; sweetness of  
taste ; for smell, *mbia*.  
*Onlamba*, 4. Cloth.  
*Onlānlá*, 4. An elephant's  
trunk.  
*Onlogisyi*, 4. Builder.  
*Onloki*, 4. A liar.  
*Onloñe*, 5. Man, husband.  
*Onlāngá*, 4. Kind.  
*Onlumbu*, 4. The lip ; testi-  
mony ; assertion ; report,  
etc. ; nipple.  
*Onongá*, 4. Zeal ; ardent de-  
sire ; propensity.  
*Ontinti*, a. Tepid.  
*Onyambe*, 4. A disembodied  
spirit.  
*Onyao*, 4 (*onyawo*). A young-  
er child. (*Ntyária ayē*  
*onyao w' ndinga*, is young-  
er than Ndinga).  
*Onyalē*, 4. Tree, without  
owner, proprietor ; used  
with *toa*, e. g., *anto w' atuen'*



- onyalě*; *akándá m' atuent'*  
*onyalě*.  
*Onyembanyemba*, 5. Enemy,  
 witch-poison, adulterated.  
*Onyalě*, 4. *Alugu ma' sořio*  
*anlingo*, rum is adulterated;  
*alugu m' atuentli onyale*, be-  
 cause of putting many water  
 in it.  
*Onyěngě*, 4. Mist.  
*Onyena*.  
*Oñamba*, 4; pl. *iñamba*. A  
 snake.  
*Oñwanga*, 4 (*imia*). Iron.  
*Oñwanla* 5. Child.  
*Oñwanto*, 5; pl. *anto*. (A  
 woman?) a girl.  
*Oñwàngwě*, 5. A brother.  
*Oñwěmbá*, 4. Soup, gravy.  
*Oñwei* 4 (*imičyě*). Breath;  
 heat of sun.  
*Oñwangala*, 5. A small snake.  
*Opakilia*, 4. Beginner (of a  
 talk).  
*Opanga*, 4. Made, make.  
*Opepe*, 4. Plantain-set.  
*Opodunla*, 4. To break a  
 house.  
*Opombolo*, 4. Tree resembling  
 a chestnut tree.  
*Orala*, 4. A frame over a  
 place for drying fish and  
 things.  
*Orango*, 4. Oath.  
*Oralo*, 4. Clay floor.  
*Oramba*, 4. Root.  
*Orái*, 4. Ground, soil, clay.  
*Oráwo*, 4; ex. *táwá*. Curse,  
 abuse.  
*Orěga*, 4. Cask, barrel.  
*Orěndisi*, 4. One causing ano-  
 ther to write (*ndinga*).  
*Orěndi*, 4. One writing, a  
 writer (*ndinga*).
- Orěndá*, 4. Mark, letter.  
*Orěru*, 4. Deer-horn, trumpet.  
*Orečunlo*, 4. Reproof, in-  
 struction, correction.  
*Orěma wi mpyio*. Covetous-  
 ness.  
*Orěma*, 4. Heart.  
*Orěti*, 4. Right, righteousness.  
*Origo*, 4. An heir; inheritor,  
 successor to king.  
*Orogo*, 4. Rogue.  
*Orondo*, 4. A young, unfold-  
 ed leaf.  
*Orôngě*. Depth.  
*Orogosamba*, 4. Morning-  
 gown, cloak.  
*Orolě*, 4. An awl.  
*Oroi*, 6. Ear.  
*Oronginlo*, 4. Grave.  
*Oronga*, only in sing. Mush-  
 room.  
*Orungunlio*, 4. Resurrection.  
*Orova*, 4. Heaven.  
*Oroče*, 7. Prairie.  
*Orěmbá*, or *orámbá*, 4. Trump-  
 et, bugle-horn, etc.  
*Orěndá*, or *orándá*, 4. Eaves-  
 bearer, ridge-pole.  
*Orěnga*, or *orángá*, 4. Chan-  
 nel, deep, depths.  
*Orěngá*, or *orángá*, 4. Sprout,  
 blade.  
*Orugo*, 4. A brace.  
*Orunda*, 4. Tabooed; sacred.  
*Orue*, 7. Hair.  
*Oručisi*. A false accuser.  
*Osaun*, 4. Thing, affair.  
*Osakampazyo*, 4. Grass-hop-  
 per.  
*Osenja*, 1. Saturated with  
 salt. *Ntyuanla y' atuent'*  
*osenja*, the pot of food is too  
 salt.  
*Oseseli*, 4. Lizard.

- Osčgě*, 4. Entrail, bowel (mostly pl.)  
*Osasa*, 4. Brass rod, used here in trade.  
*Osyaka*, 5. Slave; the price of a slave.  
*Osyange*, 4. Pea, bean.  
*Osyekianli*, 5. Bushman.  
*Osyaluměngělē*. Blue (of ocean).  
*Osyálinla*. Perseverance.  
*Osyákália*. Interrupter, annoyance.  
*Osyembe*, 4. A trench.  
*Osyingi*, 4. A wild animal, size of a cat; predatory.  
*Ososyi*, 4. Whistling.  
*Osyuka*, 4. A dish of pounded plantains, ground-nuts, etc.  
*Otalě*, 4. A place, rack, or frame to keep chests on.  
*Otanganli*, 4. White man.  
*Otákí*, 4. Cock's tail-feather.  
*Ote*, 7. Bamboo lath.  
*Oteñu*, 4. Stupid, dull, foolish person; greenhorn.  
*Otěmlě*, 4. Pawn (not a person).  
*Otětě*, ad. Thin (not thick).  
*Otika*. A wife, or near friend of one dead; widow, heir, etc.  
*Otiketike*; pl. *iti*. Fool, idiot, stupid.  
*Otoanla*. Bearer.  
*Otowlo*, 4. Basket (made of African rattan).  
*Otowgo*, 4. A corn-stalk.  
*Otándá*, 4. Hair-pin of ivory, wood, iron, brass, etc.  
*Otangu*, 4. Gun-barrel.  
*Otu*, 4. Joke (mostly pl.)  
*Otumba*, 4. Belt, girdle.
- Otutu*, 4. Smoke.  
*Ombutoša*, 4. Fog.  
*Ošango*. Some thing (as poison).  
*Ošambo*, 7. Bark of a tree used in building houses.  
*Ošamba*, 4. Freckle.  
*Ošambe*, 4. Flame, blaze (of fire).  
*Ošago*. An exclamation of surprise; a meeting place.  
*Ošangi*, 4. Maker.  
*Ošávi*, 4. Mediator; for messenger, *igend-e*.  
*Ošega*, 7. Shoulder.  
*Ošela*, 7. A concealed pit for catching wild animals.  
*Ošěmbi*, 5 (*běmba*). Spy.  
*Ošěngěšěngě*, 4. Smile.  
*Oširo*; pl. *oširuanli*, def. v. Let us go; come on.  
*Ošávi*, a. Lustful.  
*Ošonlo*, 6. Skill, cunning, artifice (mostly in pl.)  
*Ošambo*, 4. Jib-sail.  
*Ošanja*, 7. Side (of person).  
*Ošenda*, 7 (*w'itena*). Scissors, shears.  
*Ošenda*, 7 (*w'isěnginla*). Razor.  
*Ošanda*, 4. Day, in opposition to night.  
*Owaro*, 6. Canoe.  
*Owatanga*, 6. Vessel; white man's canoe.  
*Owaro-tutu*, 6. Smoke-canoe; steam-boat.  
*Ošanto*, 5. Woman, wife; pl. *anto*.  
*Ošanto-tigo*. A widow.  
*Ošanto-tika*. A widow.  
*Ošanga*, 7. Daybreak.  
*Owašvi*, 7. Leaf; pl. *ijašvi*.



- Owángá*, 4. Herb (Gen. ix. 22); a growing crop.  
*Owenja*, 6. Day, the time it is light.  
*Owenja-nya*. The beginning of day.  
*Owenja-sya*. The close of day.  
*Owěra*, 7; pl. *fěra*. Fingernail, etc.  
*Owělá*, 4. Paint.  
*Owolisi*, 4. Striker, fighter.  
*Owonliawonlia*, 4. The crown of the head.  
*Owonda*, 4. Limit, border.  
*Owonliawonlia*, 7; pl. *ibonliawonlia*. A butterfly.  
*Owowa*, 7; pl. *ibowa*. A feather.  
*Owángá*, 4. Plant, seed.  
*Oyágisyi* (*jága*). A swimmer.  
*Oyanli*, 4. Fruitful person.  
*Oyanji*, 4. } (*janja*). A  
*Oyanjisyi*, 4. } worker.  
*Oyembo*, 7. Ballad, song, hymn.  
*Oyegisyi*, 4. } A person who  
*Oyeginli*, 4. } trusts a creditor.  
*Oyinlo*, 4. Dancing.  
*Oyigo*, 4 (*jiga*). Inheritance; property left to be inherited.  
*Oyingo*, 4. Red-wood tree.  
*Oyila*, 6; pl. *amb*. Palm-nut tree.  
*Oyilisi*. Destroyer.  
*Oyonlisi*, 4. Hunter, fisherman.  
*Oyombo*, 4. Polygamist.  
*Oyángayángo*. Beverage.  
*Oyuwe*, 7. Gray hair.  
*Ozaia*, 4. Nap of cotton cloth; in pl. fringe.  
*Ozamba*, 4. Side, part, self.
- Ozanja*, 4. Eel, bustle.  
*Ozange*, 4. Light.  
*Ozavulo*, 4. Blessing; spec, that conveyed by *pumbulia*.  
*Ozámbi*, 4. Parent, ancestor.  
*Ozyá*, or *ozyó*, 4. Pipe; tobacco pipe.  
*Ozázi*, 4. Pestle.  
*Ozindi*, 4. Comforter.  
*Ozira*, 4. The side of a house.  
*Oziña*, 4. Gravity, seriousness; opposite of *orogo*.  
*Ozowa*, 4. Venereal disease.  
*Ozindio*, 4. Comforter, consolation.  
*Ozombio*, 4 (*zombia*). Commandment.  
*Ozyakilia*, 7. Kindler; small fire-wood.  
*Ozyángá*, 4. Arrow.  
*Ozyágunla*, 4. Nostril.  
*Ozyázyá*, 4. Affair, business, palaver.  
*Ozyěndo*, 4. Pay, wages, hire.  
*Ozyěnlá*, 4. A wooden wedge.  
*Ozyěvě*, 4. Spoon.  
*Ozyěgě*, 4. Beach.  
*Ozyiřo*, 4. Whipping.  
*Ozyo*, 4. Face.  
*Ozyonlo*, 4. Wooden spear.  
*Ozyonle*, 4. Flesh, meat.  
*Ozyonlo*, 7. African rattan.  
*Ozyoto*, 4. Funnel made of leaves.  
*Ozyánga*, 4. Mouth of pig, dog, etc.  
*Ozyunginlo*, 4. Salvation.  
*Ozuminlio*, 4. Praising.  
*Ozyunge*, 4. Saviour.  
*Ozyumbu*, 4. Beak of bird.  
*Ozyungakanlo*, 4. Chain.  
*Ozyuñě*, 7. A name of woman.

## P.

*Pa*, v. t. Give.

*Pa*, ad. Not.

*Pa*. Denoting completed action.

*Paga*, v. i. Be, or become rich; well supplied.

*Pagia*, v. t; caus. of *paga*. Enrich.

*Pago*, a. Coarse.

*Paginja*, v. t. Charge (a gun); fill a pipe.

*Pakilia*, v. t. Begin.

*Pakunla*, v. t. Peel (with fingers).

*Pakwa*, v. i. To break off, or come off in pieces.

*Pala*, v. t. Brush off.

*Pamba*, v. i. To have diarrhoea.

*Panla*, v. t. To form by cutting.

*Panda*, v. i. Ascend, climb, rise (as tide).

*Pandiza*, v. t. Caus. of *panda*.

*Pandia*, v. i. To ascend a river.

*Panganla*, v. t. Promise, pledge (friendship).

*Panga*, v. t. Make, create.

*Panginja*, v. t. Govern, rule.

*Panla*, v. t. Hew, dig out (a canoe); sharpen (a pole).

*Para*, v. t. Embrace (as friends by hugging).

*Para*, a. Crowded full; lumbered up.

*Parapara*. Things in confusion.

*Para*, v. t. To hang on the arm or shoulder.

*Paranla*, v. i. To be full;

crowded; recip. conj. of *para*.

*Paria*, v. t. To carry in the arms.

*Parunla*, v. t. Disentangle (as a net that is fast).

*Pasa*. To scratch.

*Patakapataka*, a. Rough (Luke iii. 5).

*Pača*, v. t. Disobey, rebel, forsake.

*Pača*, v. t. To dig up (as plantain sets).

*Pazanganla*, v. t. Scatter, waste.

*Pazy*, v. t. Search (by turning over things).

*Paga*, v. t. Prophesy, conjure.

*Págwa*, v. i. To be, or become soft, ripe (a boil), also banana.

*Pákásá*, v. i. Go, or pass through.

*Pálá*, ad. Well.

*Páma*, v. i. Be fat.

*Pámiza*, v., caus. of *páma*. Fatten.

*Pándia*, v. t. Feign.

*Pánla*, v. t. Be, or become cool.

*Pánliza*, and *Pánlia*, caus. conj. of *pánla*.

*Pápáia*, v. t.

*Pegaga*, v. i. Be.

*Pekwačekwanla*, v. i. To pass by one another; going opposite ways.

*Pelē*, ad. Soon, immediately.

*Penda*, v. i. Be, or become great; grow.

*Pendia* and *Pendiza*, v. t., caus. conj. of *penda*.

*Pengakanla*, v. t. Exchange, swap.

- Penga*, 1. A sister, or near relative given in exchange for a wife.
- Peng'esonge*. To fast.
- Penginla*, v. t. Wait for.
- Penga*, v. t. Commit adultery or fornication by a man on a woman; pass. voice for a woman.
- Penja'venja*, v. t. Keep.
- Pěpia*, v. t. Beckon to (by waving the hand).
- Pěpa*, v. t. Fan; use a fan.
- Pera*, v. i. Escape; run away; be lost.
- Periza*, v. i. Cause to escape; run away.
- Pera*, v. i. (*anlingo*). Get, or bring water from the spring.
- Peria*, v. t. Give place; stand aside; to make; let; help one to pass.
- Periza*, v. t. Lose.
- Pesya*, v. t. Weigh.
- Pesyanla*. To contend with.
- Pěvinla*, v. i. Blow (as wind).
- Pezya*, v. t. Burn; caus. conj. of *pia*.
- Pě*, ad. Still, now, yet.
- Pědia*, v. t. Insult, disregard.
- Pěkpěkě*, ad. Continuously; all the time.
- Pela*, v. t. Hunt fish with harpoon (Manga, etc.)
- Pěla'vela*, v. t. Brandish.
- Pěka'veka*, v. t. Flap (as a bird in flying).
- Penla*, v. i. Be slighted; omitted in distribution of favors; be absent. *Kadiě a'venli ezango*; *kadiě a'venli e'vilo jao*; *ndinga epěnl' ezango jao*.
- Pěnliza*, v. t. Caus. of *pěnl*
- a'venli'z' o'pwanli'am ezango ga nta venli ngoa mengo*.
- Pěni*, 1. Span.
- Pěnia*, v. t. Accompany.
- Pěngunla*, v. t. Castrate.
- Pěnjinla*, v. t., e. g. *fanga*. Fear and fly from.
- Pěnla*, v. t. Twist.
- Pěra*, v. t. Imitate by instinct, or example.
- Pěva*, v. i. Stagger.
- Pěva*, v. i. Float, drift with the current.
- Pěya*, v. t. Lift; push up.
- Pia*, v. i. Burn.
- Piaganla*, v. i. Pass by; excel.
- Piangunla*, v. i. Chew, masticate.
- Piara*, v. t. Squeeze (with the hand, milk a cow).
- Piěř*, ad. Near.
- Piě*, ad. Close by.
- Piga*, v. t. Keep.
- Piginla*, v. t., rel. conj. Keep for.
- Pika*, v. t. Roast, bake, heat (an iron).
- Pikilia*, v. t. Think.
- Pila*, v. i. Be, or come from.
- Pinda*, 1. Black or dark cloth used for mourning.
- Pinda*, v. i. Lower (as sky).
- Pindia*, v. t. Push, shove.
- Pindinla*. To push along.
- Pinga*, v. t. Roll up into a roll or ball; wind around.
- Pingwa*, v. i. Go round.
- Pingwa'vengwa*, v. i. Surround.
- Pinja*, v. t. Choose, prefer.
- Pinja*. To push. (See *pindia*).
- Pinla*, v. t. Deliver; take to; rel. conj. of *pa*.

*Pita*, v. t. Squeeze, cheat.

*Pitakanla*, v. t. Press against, upon, down.

*Piča*, v. t. Suck.

*Pičia*, v. t. Think, consider.

*Piza*, v. t. Wring, turn, bore (with anger).

*Pizanla*, v. t. Wind, entwine.

*Piza*. To speak a language.

*Poa*, v. i. Ebb; dry up (as a spring).

*Podunla*, v. t. Break open (a house).

*Počžla*, v. i. Slip, slide.

*Poganlio*, v. t. Listen.

*Poginla*, v. t. Pity; have mercy.

*Poka*, v. i. Wade.

*Pokwa*, v. i. Be dull, blunt, notched.

*Polo*, ad. Much, very, greatly.

*Poňa*. Peel bark.

*Poňa*, v. i. Grow.

*Poňiza*, v. t., caus. of *poňa*.

*Poňo* (*nľ ibaku*). To stumble; hurt by stumbling.

*Pomba*, v. i. Wander a fugitive.

*Pombiařombia*, v. i. Oscillate.

*Ponwe*. Unoccupied place.

*Pona*, v. i. See, behold.

*Pondua*, v. i. To wax worse.

*Ponia*, v. t. Point at; aim at.

*Ponja*, v. t. Miss (in shooting).

*Poria*, v. t. Sharpen (by whetting or grinding).

*Pongwě*, i. Wisdom, precocity. (See *Mpongwě*).

*Poru*, ad. (see *ká*). Follows *vonde* as correl. Much, more.

*Posyo*, ad. More.

*Poswa*, v. i. Fall.

*Posyunlia*, v. t., caus. To fall; to fall upon.

*Posyanlio*, v. p. To be fallen upon by.

*Pořa*, v. i. Flow (as a liquid).

*Powě*, 1. Back door.

*Powě*, 3 and 5.

*Poza*, v. i. Stop; leave pursuit; endure; be patient; e. g., *devanla*, to forget; stop doing a customary thing; e. g., loving, giving; *poz' omosya*, pass away time.

*Puga*, v. t. Cover.

*Pugiza*, v. t. Silence, interrupt, extenuate.

*Pugu*, ad. In a pile outdoors; by me, at hand.

*Puka*, 1. Bag, sack, pocket.

*Pulemango*. To run.

*Pule*. To fade.

*Pundiga*, v. To conceive; become pregnant.

*Punda*, v. i. To be launched; afloat.

*Punga*, v. t. Throw, cast (a rock, a net).

*Pundia*, v. t. To launch.

*Punga*, v. t. To anchor (as boat).

*Pumbe*. To run over (as yeast).

*Pumbuliu*, v. t. Blow spittle upon; to bless; *oganga ep' oma igwanla*, that he may kill the sea-cow.

*Punu*, 1. Pawn.

*Punjinla*, v. t. Blow (with mouth); bud.

*Pura*, v. t. Fold up (as clothes).

*Pura*, v. t. (with *mondo*). Lay a snare; set a trap.

*Purunla*, v. t. Roll up together (into ball or roll); stoop down.

*Puranla-mbě*, v. i. To bend down.

*Purua*, v. i. Be, or become untied.

*Parunla*, v. t. Untie, unloose.

*Pusu*, 1. Silk (of corn).

*Pusi*, 1. Cat.

*Pupu*, a. White.

*Pusá*. Accident.

*Puvinla*, v. i. To be jealous of.

*Puzwa*. To burst open (as a barrel).

### R.

*Ralie*, a. Full.

*Rá*. Whole, entire.

*Ráwongě*. A kind of stars in the heavens resembling a lizard.

*Rerěvčnlě*, 1. Master, owner.

*Rěkadiě*. A certain person; a person; such a one.

*Rerě*, 1. Father, master, protector; *vera*; in voc. case.

*Rěgá*, a. Crooked, wrong.

*Rěkopě*, probably adv. phrase.

*Avenli mĩě zo, rěkopě*, i. e., he gave it, but soon demanded it back again.

*Rěti*, ad. Rightly, truly.

*Ruě*, a. Bent, crooked.

### S.

*Sa*. A term to frighten or drive away, or out, any animal.

*Saga*, v. t. To rub oil on one's self.

*Sagia*, v. t. To rub oil on another person.

*Salinla*, v. t. Combing (i. e., *Ezalinla*, comb).

*Saia*, v. i. Be detected; found out.

*Sanli*. What? how? why? *olingo sanli*, how long a time?

*Sambo*, conj. Therefore, so.

*Sangasanga*, a. Thin, sleazy.

*Sangunla*, v. t. Salute, embrace. (See *syangunla*).

*Sambakanla*, v. i. Be restless; sleepless; roll; toss to and fro.

*Samba*, v. t. To spread (as setting a table).

*Sapimina*, 1. Bolt.

*Sapilia*, v. t. Confuse, perplex.

*Sasunla*, v. t. Unravel; take to pieces.

*Saša*, v. t. Curse.

*Sašia*, v. *Owenja wi sašia*. It lightens.

*Sašinla*, v. t. Reverence, worship, bless.

*Sawunla*, v. Prey; raven.

*Sazunla*, v. t. Tear in pieces; devour greedily (tiger, a goat).

*Sazya*, v. t. Take or tear down (a house); efface a writing.

*Sága*, v. i. Do wrong; go crooked.

*Ságiza*, v. t. Befool.

*Ságunla*, v. t. Trim, *ojo*, etc.

*Sáláwálá*. Silver.

*Sálinla*, v. i. To persevere in.

*Sámba*, v. t. Kiss.

*Sámbanla* v. t.; recip. con. of *sámba*. Kiss each other.

*Sálna*. To string beads, or anything.

*Sánga*, v. t. Mend, repair.



*Sága*, v. t. (*ikonli*). To cut or hew firewood.

*Sáta*, v. t. Creep up to slyly; surprise.

*Sáva*, v. t. Smite, cut.

*Sáva*, v. i. Be sorry.

*Sázyé*, 1. Soldier.

*Sázya*, v. t. Seduce; lead to sin.

*Sázya*, v. t. Complain; talk a palaver.

*Sázyinla*, v. t. To complain to.

*Sízizya*, v. t. Sue (at law); talk a palaver.

*Sěga*, v. t. Mock.

*Sěnja*, v. t. Disown an agent's act.

*Sězya*, v. i. Lay the head down.

*Sě*, ad. How, why.

*Sě*, int. pron. What.

*Sěi*, ad. Out, protruding.

*Sěké*, 1 (*isěké*). Dirt.

<i>Sekelia</i> , v. t.	{	Prompt to
		evil, or con-
<i>Sěkedia</i> , v. t.		tinnuance in
		evil.

*Sěkuṃa*, v. i. Sob, sigh.

*Sela*, v. t. (with *isángá*). To be in travail.

*Sělila*, v. i. Slip.

*Selia*. Laugh at.

*Sěmba*, v. t. Scold, blame.

*Sěma*, v. t. To agree to.

*Sěnlia*, v. i. Start (on a journey).

*Sěvía*, v. t. e. g., *nlungunla*, to help; e. g., *jaṽuria*, toss up and down; e. g., rice in a fan.

*Syagia*, v. t. Anoint, smear.

*Syawga*, v. t. Peel.

*Syāvuga*, v. t. Wrap (a garment round one's self).

*Syaiya*, v. t. (*saya*). Be disappointed; ashamed.

*Syazyá*, or *Sazyá*, v. t. Demolish, tear down (a house); efface.

*Syarándla*, v. i. Love one's self; ref. conj. of *tándla*.

*Syaṽanlia*, v. i. Hang one's self; ex. *banlia*, ref. conj.

*Syape*, 1. Key, mostly used in pl., even when one is meant.

*Syambua*, v. i. Open (as a flower); bloom.

*Syamba*, v. t. Set, arrange (a table); spread out; to hang up a thing.

*Syambunlia* (*lambunla*). To spread out flat.

*Syaywua*, v. i. Commit suicide.

*Syawa*, v. i. Flash (as lightning).

*Syanga*, v. t. (*omāngatunga*). To peel cocoa-nut.

*Syáva*, v. (*sáva*). Be sorry.

*Syāvunla*, v. i. Bathe one's self; rel. conj. ex. *joṽunla*.

*Syázya*, or *Sázya*. Complain; talk a palaver.

*Syázya*, v. t. To gather bamboo leaves.

*Syákútia*, v. t. Interrupt, annoy.

*Syámbunla*, v. t. Hide one's self; ref. conj. ex. *jumbunla*.

*Syáva*, v. t. Peck.

*Syáva*, v. i. Escape from.

*Syária*, v. t. Allure, entice, tempt.

*Syánganla*, v. i. Be cured; made whole; get well.

*Syekidia*, v. t. Indulge, encourage.



- Syeŵa*, v. t. (*seŵa*). Play.  
*Syënga*, v. t. Clear out (a road); remove obstructions.  
*Syënginla*, v. t. Shave.  
*Syëga*, v. t. Mimic.  
*Syëlia*, v. t. Laugh at; deride.  
*Syëzya*, v. i. To lay down the head.  
*Syika*, v. t. To catch by neck; to choke.  
*Syika*, 1. Silver (generally with *ya-pupu* and sing.)  
*Syika-ya-teulateula*. Gold.  
*Syilia*, v. t. Gaze at; examine.  
*Syinga*, v. i. To roar.  
*Syinyu*, v. t. Stamp (with foot).  
*Syiza*, v. t. Be bold.  
*Syisyila*, v. n. Disobedience.  
*Syiwa*, v. Cut (bush).  
*Syiva*, v. t. Whip (with a stick).  
*Syimĩnla*, v. i. To groan.  
*Syoka*, v. t. Shake up; spill.  
*Syočasyoŵa*, ad. In abundance.  
*Syuga*, v. t. Shake, disturb, trouble.  
*Syugazugaga*, v. t. Shake.  
*Syumbu*, 1. Lead (the mineral).  
*Syusya*, v. i. Move or hitch along (near to a person).  
*Syuna*, v. t. Reveal (a secret).  
*Syuria*, v. t. Convict; prove guilty.  
*Siga*, v. i. Run aground; ground (as a boat in shallows).  
*Sika*, 1. Silver, money.  
*Sikiĩnia*, v. t. Ask, or inquire out any matter.  
*Sila*, a. v. Disobedient, and to be disobedient.  
*Silina*, v. t. (*silinla*). Go, or act contrary; to disobey.
- Simanla*, v. i., e. g., *kwezanganla*. Agree together; fit each other.  
*Simĩnla*, v. i. Groan.  
*Simba*, v. i. To land at a place; by the way, or journey.  
*Simbia*, v. t. Preserve, uphold.  
*Singa*, v. t. Dye, color.  
*Sinda*, a. (*isinda*). Cruel.  
*Sindĩnla*, v. t. Endure, bear.  
*Sira*, v. t. Be against; in opposition to.  
*Sini*, 1. Chemise, petticoat.  
*Siŵa*, v. i. Amount to; arrive at.  
*Siza*, v. t. Rub, scour.  
*Sizinla*, v. i. To scrape.  
*Sodunla*, v. t. Bruise.  
*Soga*, v. t. Mix (liquid); *nŵezanga*, saturated.  
*Soko*, v. i. Spill.  
*Sokiza*. Causing to spill.  
*Solia*, v. t. Go under.  
*Soliza*, v. t. Put, or place under.  
*Sombia*, v. t. Command.  
*Songa*, v. t. Follow.  
*Syonlia*, v. t. Lower.  
*Sopa*, v. t. To clasp and hold in the arms.  
*Sowa*, v. t. Bruise.  
*Sua*, v. t. (*swa*). To cut underbrush, grass, etc.  
*Sua*, v. t. To snatch (a thing).  
*Sula*, v. i. Come to an end; end.  
*Suliza*, v. t. End, finish, destroy.  
*Suĩa*, v. t. Descend (a river); to land.  
*Suĩinlia*, v. t. Descend from a height.  
*Sumĩnlia*, v. t. Praise.

*Suna*, v. t. *Sun' ogá g' opwanja w'oma, sun' ebá.*  
To make known privately;  
to complain to the king  
about a person.

*Sungakanla*, v. t. Contend  
(by words, or otherwise).

*Sunga*, v. t. Lend money, etc.,  
to be restored in kind.

*Sunge*, ad. Soon, quickly.

*Sunge*, ad. In a little time.

*Suna*. Pinch, twinge.

*Sundiazundia*, v.

*Suria*, v. t. To know thor-  
oughly.

*Sunginla*, v. t. Save.

*Syavuzya*, v. t., ex. *puga*. To  
cover one's self; wrap about.

*Sunja*, v. t. Tie (a bandage  
tight).

*Syogwa*, v. i. To boast, glory,  
ex. *syogwa n' igumba  
ndákadié esogwa n' igumba.*

*Sogunlia*, v. t. Boast against;  
glory over. (Rom. xi. 18).

*Syuga*, v. t. To shake; ex-  
cite, trouble.

*Syugazua*, v. i. Shake, be-  
trouble.

*Swaka*, 1. Knife.

*Syusyunlia*, v. t. Together  
(as the skirt of dress).

*Swaswá*, ad. Opposite, above.

*Syorunla*, v. t. Take off (a  
garment).

*Sungwazyangwa*, e. g. *sunga-  
kanla*, i. e., dispute about a  
thing.

*Swena*, v. t. Snatch.

*Syamba*, v. t. To hang up,  
e. g., a curtain.

*Syangunla*, v. t. To embrace.

*Syawunla*, v. i. Shine bright-  
ly.

*Syozua*, v. i. Dissolve (soap  
in water).

## T.

*Tavi*. Play the game *ntyíngě*.

*Ta*, v. t. (*ínkanlo*). Relate  
legends.

*Ta*, v. t. Sting, hurt.

*Tuga*, v. t. Choke (as weeds  
corn).

*Taganla*. To become en-  
tangled.

*Takilia*, v. t. Tell, inform.

*Tako*, 1. Tobacco.

*Tala*, v. t. Make clay floor.

*Talua*, v. t. Quit, leave (farm).

*Talia*, v. t. Put, lay upon.

*Tamba*, v. t. Hunt clams and  
fish left in holes by the tide.

*Tanga*, v. t. Swear; make  
oath.

*Tanga*, v. t. Count, think.

*Tandua*, v. i. Rip (as sewing).

*Tandunla*, v. t.

*Tanda*, v. i. Dodge about  
(when pursued).

*Tanda*. To be tame, not  
easily frightened.

*Tangunla*, v. t. Read.

*Tanla*, v. ) To be crazy.  
*Tanlia*. )

*Tara*, v. To keep; withhold.

*Tata*, 1. Father, a term of  
respect.

*Tutamínla*, v. i. Tremble.

*Tava*, v. t. Cut to pieces;  
rip apart; draw out.

*Tava*, v. i. Alter, change.

*Tačínla*, v. t. Pay a fine; ex-  
piate a crime.

*Tačoro*, 1. A table.

*Tača*, v. i. Part (as a rope);  
break in two.

- Taũunla*, v. t. Take off or away a vessel from the fire.  
*Tá*, aux. v. Used with pot. imp. Could, would.  
*Tá*, adverb verb. Rather.  
*Tátá*, def. v. or int. Oh that!  
*Tátá*, a. He is better (in sickness only).  
*Támia*, v. t. Prefer, choose.  
*Támá*, v. t. Own, to adopt.  
*Támá*, v. t. Espouse.  
*Táũa*, v. t. Insult (with words).  
*Téngunla*, v. t. Cause to kneel, distort, careen.  
*Tégwa*, v. i. Tip down (as boat); err; go wrong, kneel, or careen.  
*Tela*, v. t. Spy out.  
*Telanganla*, v. i. and a. Across; go across.  
*Temiza*, v. t. Deceive, befool.  
*Tenlatenla*, a. Red, yellow, brown.  
*Tenla*, v. t. Cut with any sharp instrument.  
*Tenla*, v. i. Sit up at night.  
*Tenliza*, v. t. Settle, decide (a dispute).  
*Téndia*, v. t. Avoid; turn away.  
*Tëndá*, v. t. Write, engrave, inscribe.  
*Tëndinla*, v. i. Cause to write to any one.  
*Teria*, v. t. Frighten.  
*Teãa*, v. t. Show.  
*Teũunla*, v. t. Reprove, instruct, correct (with words).  
*Tégẽma*, v. t. Covet.  
*Telarela*, v. To go frequently between places.  
*Tele*, a. Naked.  
*Téngunla*, v. i. Limp.  
*Teta*, v. t. Say, speak.
- Tětěvẽnlá*, ad. (*gotětěvẽnlá*). Just now.  
*Těvẽnlá*, ad. (*gotěvẽnlá*). Just now; just.  
*Těãa*, v. t. Hatch, crack.  
*Těvia*, v. i. Be, or become wet.  
*Těẽẽ*, a. Wet.  
*Těviza*, v. t. Wet.  
*Tia*, v. i. Fear.  
*Tiaganla*, rel. conj. To fear each other.  
*Tiena*, v. t. Distrust.  
*Tieza*, v. t. Frighten.  
*Tiga*, v. t. Stop, cease, leave.  
*Tiganla*, v. i. Be left; stay behind.  
*Timbiarimbia*, v. i. Stagger.  
*Tĩãa*, v. i. To be permeated with (bread with leaven).  
*Toa*, v. i. Go, be, become.  
*Toanla*, v. t. Carry.  
*Toanliza*, v. t. Send (by another); cause one to carry; to load a person.  
*Toazango*, ad., e. g., *vẽndetua*. Perhaps; if perhaps.  
*Todunla*, v. t. Pull up; not up; eradicate.  
*Togora*, v. t. Perspire.  
*Toka*, v. t., e. g. *tumba*. Dig.  
*Tokunla*, v. t. Dig; gouge; pluck out (as things).  
*Tola*, v. i. Be well; get well; be in comfortable circumstances.  
*Toliza*, v. t. Cure (from danger); rescue; bestow favors.  
*Tola*, v. t. Break through (a fence).  
*Toliza*, v. t. Make a hole through.  
*Tolongo*, 1. Trunk.  
*Tolu*, 1. Towel.

- Tomā*, v. t. Send.  
*Tomlinia*, v. t. Order; send for (a thing).  
*Tomba*, v. t. Take away; throw away; subtract.  
*Tombare pa*. Except, besides.  
*Tombinla*, v. t. Take up away (stretch out or up the the arm).  
*Tonga*, v. t. Speak loud; hallo, yell, bellow.  
*Tongwa*, v. i. Rise (from the dead).  
*Tongunlia*, v. t. Raise (from the dead).  
*Tora*, v. t. Remove (one's effects or town) from a place.  
*Toā*, v. t. Vomit.  
*Tova*, v. i. Be, or become mouldy.  
*Tōnda*, or *tānda*, v. t. Love.  
*Tōndanla*, or *tāndanla*, v. i. Love each other.  
*Tōndia*, or *tāndia*, v. t. Please, delight.  
*Tōnliza*, or *tāndiza*, v. t. Cause to love.  
*Tōnginla*, or *tānginla*, v. t. Lust after; desire (in bad sense).  
*Tōngwa*, or *tōngwa*, v. i. Rise (as sun).  
*Tua*, a. Sharp.  
*Tuenlia*, v. t. Spit; spit upon.  
*Tuenla*. Be; become; be fulfilled.  
*Tuga*, v. t. Turn (one's self); *tuge nyuñia*.  
*Tuga*, v. t. Abuse, oppress; *tug' osyaka*.  
*Tugwa*, v. i. Be blown down; fall (as a house).  
*Tukia*, v. t. Bruise.  
*Tukwa*, v. i. Be bruised.
- Tula*, v. i. To kick about, as *fortus in utero*.  
*Tula*, v. t. Pulverize; pound (with pestle).  
*Tul' agoñi*. To slap the hands together in astonishment.  
*Tula*, v. i. Be, or become dull.  
*Tuñia*, v. t. Pierce, spear, sew.  
*Tumba*, v. t. Dig (in the ground).  
*Tumbakanla*, v.  
*Tuñinlia*, v. t. Point out; show; aim.  
*Tumunla*, v. t. To dig a sluice.  
*Tunla*, v. t. To do blacksmithing.  
*Tunla*, v. i. (*tuna*). Be, or become short.  
*Tunliza*, or *tunlia*, v. t. Shorten.  
*Turinlia*, v. i. To shrink (as cloth).  
*Tute*, l. Two fathoms (four yards cloth).  
*Tuta*, v. t. Present, give.  
*Tuwa*, v. t. Burst.  
*Tuwa*, v. t. To accuse falsely; slander.  
*Tuwunla*, v. i. Spring up; grow (as planted seeds).  
*Tuezinla*, v. t. Drip.  
*Tyunazunaga*, v. t. (*ntyun-azunaga*). Deal out sparingly.

## V.

- ṽanganle*, conj. Through; even yet.  
*Vange*, ad. After that.  
*ṽani*, ad. (*ṽenli*). Where?  
*ṽá*, prep. At; in; for; on account of.

*řátěřčnlá*, ad. Just now.  
*řářá*, ad. There.  
*řátě*, ad. Just now ; *go-tě* and  
*gotětěřčnlá*.  
*řáčámě*, ad. At that time.  
*řengeřenge*. Smiling, pleased.  
*řenli*, a. Where (*origi zo*  
*řenli* ?)  
*řenlá*, ad. Here, now.  
*řende*, ad. Lest.  
*řendetua*, ad. Perhaps.  
*řěřěřě*, a. Low.  
*řěřěřě*, a. Smooth, level.  
*ři*, ad. Entirely out (of fire,  
 light, etc.)  
*řia*. Finished, done (with *nli*).  
*řiaganlo*, ad. More.  
*řiářiá*, a. Black.  
*řintě*, 1. A cent.  
*řingořingo*, ad. Around.  
*řolořolo*, ad. All round.

*řonde*, con. { If only as preceding  
 correlating *kápondo*.  
*řondo*, con. { e. g. *řondo ezazintá*  
*ká poro mezá*, if this  
 thing much more  
 than that.

### W.

*Wami*, 1. ; pl. *awanla*. My  
 children.

*Wánlá*, a. Oma.  
*Wenli*. Onlome.  
*Wolanganlanyambiě*, ad. In-  
 discriminately.

### Y.

*Yantyá*, 1. Small quantity.  
*Yawanla*, 1. Little (boys or  
 girls).  
*Yánlá*, dem. pron. That  
 (mostly prefixed by *mě*).  
*Yaká*, ad. Continually.  
*Yeyáma*. Some (pl. of  
*oywázáma*).  
*Yenlá*, ad. So, thus.  
*Yě*, int. pron. Which (of a  
 number).  
*Yinlá*, dem. pron. Thus.

### Z.

*Zange*, a. Open (as a door).  
*Ziňa*, a. Grave, serious ; (op-  
 posite to *orogo*).  
*Zoli*, prep. Under.  
*Zowa*, a. Strait, narrow.  
*Zoge*, a. Squatted down.  
*Zuere*, ad. Used with *nkěi*.  
*Zyele*, du. Is not at all.  
*Zyele*, v. def. Is not.







1, close & anlaqa basket of men  
onenji inenji  
ope bia art thou come?  
bam'ianla' - questioned among themselves  
May - that is the same thing  
nkenjinli = the preparation - the arranging  
making ready -  
nken'dinle - the ways, the songs

Lineage of the

Okoro gwa

ikänge gwa

igwa - messenger

gwa -

gwa

ayema, tuma, sata, sata

ayema, tuma, sata, sata

ayema, tuma, sata, sata

ayema, tuma, sata, sata

ayema, tuma, sata, sata

mié nlé I say

oma perdon

ndaga people

ojnlé farewell

mbela igine gale

ogumbo suspend

oge. Rural sike faenteng

gura sand fly

avca he come

Ka tuma sata - that it might

340

concentric and radial

idyllic = per se

odna = humble

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